Speculum Speculativum:

OR, A

CONSIDERING-GLASSE;

Being an

INSPECTION

Into the preſent and late ſad Condition

Of theſe

NATIONS;

With ſome

CAUTIONAL EXPRESSIONS

made thereupon, by

GEORGE WITHER,

Immediately after His MAJESTIES Reſtauration:

To preſerve in himſelf and others a Chriſtian Obedience to GOD's various Diſpenſations.

Hereby alſo are ſome Glimmerings diſcovered

Of what will probably enſue hereafter.

Fiat Juſtitia, Ruat Cœlum:
Rather than *Juſtice* ſhould bee made a ſcorn,
Let all the *Planets*, from their *Spheares* bee torn.

And Jeremiah *ſaid to* Seraiah, *when thou comeſt to* Babylon, *thou ſhalt read theſe words; and when thou haſt made an end of reading this Book, thou ſhalt binde a ſtone to it, and caſt it into the midſt of* Euphrates, *and ſay, Thus ſhall* Babylon *ſink*, Jer. 51. 63.

London, Written *June* XIII. MDCLX. and there Imprinted the ſame year.

If this Considering Glass comes accidentally to his View.

SIR, *Blest is hee that in Gods Name doth come,*
In which Name I pronounce your *welcome home;*
And, for your *Health* more heartily do pray,
Than any one who drinks it every day.
As often too, I have you in my thought
As they, who with the first your favour sought;
Which, if my heart you could as plainly see
As what you now read, would beleeved bee.
When I had first compos'd what here ensues,
I wisht it, where you might the same peruse:
For men *unknown* (or known without respect)
So justly are affronted with *neglect,*
For *proffer'd Services* to those, that have
More *Offerings* daily than they can receive;
That, I committed this to his Dispose,
Who orders every thing that *comes* or *goes.*
If *Providence* hath brought this to your hand,
Give up to REASON straight, the sole command
Ov'r all your *Passions;* Make her of your *Isle,*
(Your Isle of MAN) *Queen-Regent;* all the while
You are perusing it; and let it bee
Read through, else it will wrong both *You* and *Mee,*
(Or you like *Cæsar,* unperus'd perchance,
May leave that, which your welfare might advance)
To be her *Subject,* but so long endeavour
As till that's done, and then, be *King for ever,*
(Reigning with *her*) as absolute a *Prince,*
As ever had ov'r men *pre-eminence:*
For, then, shall that, to you more *glory* add,
Than hitherto from any *Pen* you had;

And, be to you, a true *Mnemosyne*,
When, peradventure, none so dares to be.
This *Glass* (though form'd it be of *Common matter*
And, made by him, who knows not how to flatter)
If, to a *Prince*, who needs it, it were sold,
Were worth to him *three times his weight in gold*,
If he knew how to use it as he should:
Yet I had rather you for nothing had it,
So that it wrought th' *effect* for which I made it,
Than, from another, to receive that *price*
In *ready money* paid mee over *twice*:
For, then, this Book (which hath not to your *praise*
One *single Page*) thereto should *Trophies* raise
More glorious, than, your *LONDONS* wealth could
If wholly, thereupon consum'd it were. (rear
Your *Happiness* and *Honour* it intends:
By *not commending*, it much more *commends*,
Than all their *Panegyricks* who bestrow
Those men with *praises* whom they do not know;
And, magnifie, when they ascend the *Throne*,
All *Kings* alike; which *praise* is less than *none*;
For, 'tis a *Mock*, deserving but returns
Of sharp reproofs, or of neglect and scorns.
If, *wise* and *pious*, you I had not thought,
I, such like *Gew-gaws* could to you have brought
To put out of your minde, what GOD for you
Hath lately done; and what you ought to do
For *Him* and *His*. But neither *self-esteem*,
Nor verbal *Attributes* can perfect him
By whom, *here*, shall bee an Establishment
Of *Justice* in a *Righteous Government*.
For, none else, but a *self-denying King*,
Shall that great *Blessing* to these *Nations* bring;
And, his *Name* will be thereby honour'd more
Than all his *Predecessors* heretofore. And

And, they, who then live shall fulfill'd behold
What *Britains Genius*, long ago foretold:
For, I beleeve, that such a one will be,
And also, much desire, you may be hee.
A *King* you are, who, now *twice born* hath been
To *Royalty*, and therefore, by that *Meam*
A *Childe of honour*, by Regeneration
You seem to be: and in the *common fashion*
To celebrate your *double birth*, it could
With your condition no proportion hold;
For that *Cause* in a path, by no man trod,
I seek to do you honour in this *Mode*,
Which if accepted, your true *praise* will be;
And, peradventure no *disgrace* to mee.
For as a *Lady* looking in a *Mirrour*,
Puts on her *Dress*, and *Jewels* without errour,
Heeding what is mis-placed, or forgot,
And to her *Handmaid* alwaies trusteth not;
So, by this *Glass*, you may have by reflection
A sight of what pertains to your perfection:
See, not with others, but, with your own eyes,
Whether true *Ornaments*, or some *Disguise*,
Be put upon you, which may render you
Less lovely, when you come in open view.
Herein, a *Catalogue* to you is shown
Of many long-lost *Jewels of the Crown*;
And such as add the most *Essential Glory*
Unto those *Crowns* that are but transitory.
A *Course* is offered here, whereby you may
Out-do, all that, which *Flatterers can say*:
(Or, by but so far forth endeav'ring it,
As *Humane Frailties* will the same permit)
To praise you here, I do not undertake;
But, that your self-praise-worthy you may make

Is my design by bringing things to minde,
Which written in your own heart you shall finde,
This shews the *Means* to make you honourable,
With what should alwaies be inseparable
From your own *person*, and doth also tend
To your *Immortal Glory*, without end:
It, such an *honour* gives, as will *increase*
In their despight, who seek to make it less:
An honour which depends not on mens *tongues*,
Which *Envy* blasteth not, nor *Malice* wrongs;
Which neither *Degradations*, nor *Advances*,
Or, any humane *Changes* or *Mischances*
Can blemish: for, it will be much more clear
Than that *Star*, which within our *Hemisphear*
Shin'd on your *Birth-day*, whilst the *Sun* at height
Display'd his beams to hide it from our sight.
Somewhat, by that, perhaps, *portended* was;
So will there be by this *Considering-Glass*.
God grant my meaning be so understood,
That, now it may an *Omen* be for *Good*.
By great *Afflictions* you were lately prov'd,
Which are in mercy totally remov'd.
At present, by as great *prosperities*,
Your *Temper*, and your *Faithfulness* God tries.
And that things useful slip not out of thought,
This, to your hands, by *Providence* was brought.
Be pleased seriously to look thereon,
For, you will finde it a true *Lydian-stone*;
And, if you bide the *Touch*, *WORDS* are too poor
To celebrate your *Worth*; who can say more?

Your Majesties Loyal Subject.

GEO. WITHER.

In

In ſtead of a *Dedication*, or an Epiſtle to the Reader, this *Expoſtulation* of the *Author* with Himſelf, is here inſerted.

GEORGE, *were't not fit, ere from thy hande it paſs*
To dreſs thy ſelf *by thy* Conſidering-Glaſs?
It hath now ſix months *been expoſ'd to* ſhow
And ſome ſay, Forth in publick let it go.
Some, cry, Conceal it; *for it may undo thee,*
Or at the beſt, bring outward miſchief to thee.
Say, ſhall, or ſhall I not divulge the ſame?
Shall it be ſper'd, or given to the flame?
Quickly, reſolve, before it bee too late,
And Cautions *needful, grow quite out of date.*
Doſt thou beleeve, that many men will read it?
Or, if they do, that any much will heed it?
Except it be, to ſeek how to abuſe thee,
Or, finde out ſomewhat whereof to accuſe thee;
What ever thou ſhalt write, Self-intereſt
No more will entertain, then ſhall conſiſt
With her own Principles. *Thou, to the SOT*
Writ'ſt Greek: the worldly-wiſe *regard it not;*
And if, among Swine, *thou thy pearls doſt caſt,*
They'l tear *thee, or* defile *thee at the leaſt.*
Yet, if thy Conſcience *doth incline thee to it,*
More fear thou to neglect it, *than to* do it;
For, from thy Duties *thou art not excus'd,*
Although thy pains be ſleighted and abus'd.
And, it were better, miſchief *ſhould befall*
Unto one ſingle perſon, *than to* all:
He periſhing with an ill Conſcience too,
Becauſe, hee did not, what hee ought to do.
To make this, *and* tranſcribe it, *I confeſs,*
Much pains *requir'd not, and the* coſt *is leſs,*

In Ink and Paper: yet, perhaps, it may
Be better worth, than to be thrown away:
And though to my particular offence
It may redound a tenfold Recompence,
It will repay thy Country by return:
And, for thy self alone, *thou art not born.*
My Country! *Why perhaps my* Country-men,
Think, they need not my service; *and, what then?*
Am I oblig'd, if they be minded so,
To serve them still, whether they will or no?
I, fifty years, *have serv'd them in my* turn,
To that end, for which (I think) I was born,
For no reward, but injuries *and* scorn.
They, my Good Meanings, *have repay'd with* ill,
And, can it be expected, I should still
Serve them on such hard terms? Then, so I will.
Hast thou composed, without fear *or* wit,
What, may mens discontented humours *fit?*
Scribled enough, since here the Scoene *did alter,*
To purchase Newgate, *or, to win a* Halter?
If so, and that which is deserved follows,
That will, perhaps, attend thee to the Gallows:
There, either rail upon thee, or, else say,
Thou wert a bold fool, *and so go their way.*
And, if thou writ'st but sober Truth *and* Reason,
Or, that, which wise men *think to bee in season,*
They will be all the world will give thee for't,
Shee'l say that, Thou, not worth the hanging art.
Not, worth the hanging! *Hah! that's somewhat tho;*
And may be worth as much, for ought I know,
As to be made a Viscount, *or an* Earl,
A Marquess, *or a* Duke *at last.*
For, great my Earthly Expectations *are not,*
And, if they come to nothing, much I care not.

I know, which way, to make mine honour *greater*
Than that, for which I must become a Debter
To other men; and, can augment the same
By that, which some do think, will do mee shame.
But, hark! in policy a while delay
To publish, this; thou hast a Game *to play*
For Prelates Lands, *which lately purchas'd were;*
Thy Claims *thereto, now in great hazard are,*
And, thou, wilt both to borrow, *and to* pay,
Disabled bee, if they bee took away:
Thy other Lands, by Cheaters *were bereft,*
And, if thou lose these too, there's nothing left.
Their Temp'ralties, *must be restor'd again,*
And, thou concerning them, writ'st here, such plain,
Such down-right Truths, *that if there should bee found*
Surviving (or, *new made*) *on* English Ground
A Bishop *who will then thy* cause befriend,
It may presage that all the rest will mend:
And, that, here constituted, wee shall see,
Such Bishops, as Saint Paul *said they should bee:*
(*Which our* Scotch-Brethren, *I suppose, will grant*
To bee within, our Solemn Covenant)
But, that, is in great hazard; therefore, try
Their Holiness, *and their* Humility:
And, if, as may be wish'd, thou shalt not speed,
Then, with what thou intendest streight proceed.
Out! Out Upon't! *this* Motion *is so evil,*
That, 'tis a meer suggestion *of the* Devil.
This, is that foolish policy, *that brings*
Destruction upon Nations *and their* Kings.
'Tis in effect, as if my heart should say,
Do, as most Worldlings do; *and when that way*
Thou proved hast, and thereby reap'st no good,
From thenceforth, put thy trust alone in GOD.

No

No, no, I thought these Lands *without offending*
My Conscience, *or a wrong to them intending:*
And, either still mine by GOD's help I'll make them,
Or, let the Prelates, *if it must be, take them;*
Although I know them no Appurtenance
To them belonging by GOD's Ordinance.
A Covenant within his sight I took,
Which, though by some it sleighted be, and broke,
I dare not sleight it so, but, to this hour
Have kept it (and will keep it) to my pow'r,
Art thou then thus resolv'd? Yes, and till death
Resolved am, whilst I have Pen *or* Breath,
Thus, to be still resolv'd, unless GOD leaves mee,
Or else to change my mind his warrant gives mee.
I'll trust GOD in the first place, *not the* last
Alone, and when all other hopes are past.
If Prelates, Parliaments, *and* Kings *bereave mee*
Of all I have, Hee, helpless will not leave mee.
But probable it seems, that, if hereby
Imprisonment, *or extreme* Poverty
Befalls now thou art old, *that they who most*
Thy hazard urge, will leave thee to be lost:
What if they do? thou hast a better hold:
GOD leaveth no man because hee is old;
And never had hee firm Dependences
On him, that's frighted with such Toyes *as these.*
Recall to mind, that many years ago,
When such Adventures *thou wert urg'd unto*
It fell out otherwise. But there is yet
Another fear: Therefore consider it.
Thou hast Relations, who to thee are dear;
May these not suffer more than they can bear,
By what may come? Alas! I'll not dissemble,
My fears for them, do make my flesh to tremble;

And

And, when I minde their hazards and their fears,
Spight of Philosophy *I let fall teares.*
But why, my Soul, *art thou dejected so?*
My Heart, *why sad within mee, dost thou grow?*
Still trust in GOD, *for hee will bee [illegible]*
Of these vain Bug-bears *be thou not afraid;*
For they are GOD's *much more than they are thine:*
To him therefore the charge of them resign.
This needless care, is but for Three, *at most,*
And, to the Father, Son, *and* Holy Ghost,
If thou commit them, hee will raise up Friends
To make for all their losses large amends.
But, they have said, and so do many say,
That men are much estranged at this day
From what they were: that, in these latter times
They are grown much more hardned in their crimes,
And far less sensible than they were then
Of Sufferings, *which befel to* honest men,
Who (when their pains *might that way be bestown)*
Preferr'd the common good *before their* own:
And that their number *too, who now are griev'd,*
Is more than theirs, by whom to be reliev'd,
They may have hope. Alas! if it be thus,
GOD only can, and hee must succour us.
If it be so, our case is very sad:
Yet fear not, Balm *in* Gilead *may be had.*
Thy Pains, *and this* Adventure *such times need:*
On good Intentions, good effects *succeed;*
And, hee at last will finde it so, who scatters
His Bread, *although it be upon the* Waters:
For God is still the same; his Truth *will never*
Be Falshood, *but continue* Truth *for ever.*
Hee, who thee hath preserv'd so many years
Amid so many Dangers, Foes *and* Fears,

An

As thou hast passed through (and thy Oppressours
Destroy'd from time to time with their Successours)
Will still preserve thee; or, else, thither take thee
From them, where thee (secure for ever) make thee;
And, be to Wife and Children *at their need,*
A Husband *and a* Father; *in thy stead.*
Well; I believe thus; with my self, therefore
Hereof, I will expostulate *no more.*
I have so well, in my Considering-Glass,
View'd, what my heart *now is, with what* it was,
And, for what may befall, *prepar'd it so,*
That, whither GOD will send it, let it go:
Take it among you, Newters, Friends *and* Foes,
And his Will be fulfilled, WIN or LOSE:
Who since I am excused from the cost
Of Publication *(because, all I've lost)*
Will in the best time, some mans heart incline
To add his Contribution unto mine;
That, what now six months *hath perused been*
In private, *may more* publickly *be seen.*

GEO. WITHER.

Decemb. 13.
1660.

SPECU-

SPECULUM SPECULATIVUM:
OR, A
CONSIDERING-GLASSE;
Composed, *June* XIII. MDCLX.

The Contents.

Our Modern Prophet (*so did* Paul,
A well known Heathen Poet *call*)
Doth, in the Muses Mode *relate*
This Nations *past and present state.*
Shews us, in this Considering-Glass,
What, shall hereafter come to pass,
According as, wee do fulfil,
Or, cross *GOD's* manifested Will.
Shews by what light hee doth behold
Those things that are by him foretold.
Praies *for the* King, *and minds him too,*
In praying for him, *what to* do.
Some things, which to himself *pertain,*
He intermixeth (*not in vain*)
Which will as much advantage them
Who sleight them not, as profit him.
And by the number of the Beast,
Bounds the last year of Antichrist.

THough of my *Friends*, I may almost profess,
As did *Elias*, in another case,
I know not one (not one of those at least,
Who friendship for meer *civil ends* profest)

Yet,

Yet here this day, may many thousands be
Who are my *real friends*, unknown to mee:
Yea peradventure many among those
Who at this present time are thought my *Foes*.
To them therefore, I wishing *Grace* and *Peace*,
Do now, where ere they live, these *Lines* address
To fortifie their *Faith*, and them incline
By their *endeavours* to help strengthen mine;
And that by our *Petitions* joyntly made,
Wee may get *safety* where it can be had;
For, whether of a *low degree*, or *high*,
To trust to *man*, is trusting to a *Lye*.
I am surprized with another FIT,
But what it will produce, I know not yet.
Confusedly things tumble in my breast,
And if confusedly they bee exprest,
You must be pleas'd to take them as you finde them,
(And, as *begun*, before I had *design'd* them,)
Since when few knew what's best for them to do,
That will be done which they are forc'd unto;
And may perhaps too, have as good success
As that with which more freedome I express:
(At leastwise) when mens *manners*, and the *times*
Shall make them heed the *Reason* of my *Rimes*;
For nothing I'll insist on, but what shall
Tend to GOD's glory, and the good of *all*.
Of no mens *Persons* whosoe're they are,
Will I accept, in what I shall declare:
(Not of *mine own*, in any thing that may
Wrong *Justice*, or my *Conscience* any way)
Nor be so fearful, or so over-bold,
So over-hot, so luke-warm, or so cold,
That any justly shall my words despise,
That's honest, sober, generous or wise:

But

But plainly tell things as I finde they are,
And then concerning them my thoughts declare;
Not limited by *Method* like to those
Who make expressions of their minds in *prose*;
But by *Digressions*, as the *Muses* do,
When sudden *Raptures* them incline thereto;
And in such Language as may evidence
The Truth, without affected Eloquence.
Yet, nor the better, nor the worse effect,
Whether I *write*, or *write not*, I expect
As to my *Self*; save, as I hope to raise
Thereby a *Ground-work* for GOD's *future praise*
From things observ'd; with which *work* to dispense
I dare not, neither can without offence:
For GOD is much concern'd in things now done;
As also, in what may succeed thereon;
And if well known, and well weigh'd, all things were
Which, to mee pertinent at this time are,
As with those Lepers who distressed sate
'Twixt WAR and FAMINE, at *Samaria*'s Gate;
So should I seem to fare: for, whether they
Continu'd in that place, or went away,
Their hazards were the same; and so are mine,
Whether to WORDS, or *Silence*, I incline.
They at the last resolved were to try
That *course* which they thought best; and so do I.
Which if no man regards, 'tis but the *lot*
That, I, and better men have often got.
Assist, Oh GOD! in what I seek to do;
For, when that MAZE, I wistly look into
Which wee are in, I am afraid almost
That I in some dark passage *may be lost.*
Our Follies *have so wrapt us in a* Gin,
Composed both of Righteousnes *and* Sin,

Of

Of Truth *and* Falſhood, *of* Non-ſenſe *and* Reaſon,
Of Good *and* Ill, *of* Loyalty *and* Treaſon;
And diſagreeing Judgements *and* Affections,
Have broken us into ſo many Fractions;
Our heads inforcing into ſuch croſs Angels,
Whereby the Net *ſtill more and more intangles,*
And faſtned it with ſuch a ſnarled knot,
That, to unty it; if thou help them not,
All humane pow'rs *will be imploy'd in vain,*
To ſet us at full liberty again.
But notwithſtanding, here is hardly ought
That, is not wholly out of order brought;
Yet, if thou liſt, when likelieſt means *do fail,*
Then canſt make things unlikely *to prevail.*
Thy purpoſe, *thou as well to paſs canſt bring*
By my Gooſe-quill, *as by an* Angels Wing:
And, though on all ſides all have ſo miſ-done
That, I am like to give content to none;
If I may do thy Will, *I ſhall not care*
What elſe, enſues, or who diſpleaſed are.
Mens Failings *and their* Duties *being ſhown,*
Thy Juſtice *and thy* Mercies *will be known.*
And, hoping, to that end, thou guid'ſt my Pen,
I'll without fear, make my Addreſs *to men.*
For, doubtleſs, I may boldly do mine Errant
To Kings *and* Nations, *when I have thy warrant.*

Full *eighteen years and one month*, very neer
Since wee began to ring the *Changes* here
Are paſt away; and ſince by often *turning*
Wee, have been *broyling*, to eſcape a *burning*:
But, what are wee the better, now, unleſs
Wee ſhall diſcover what things were amiſs;
And when wee finde them, ſeriouſly intend
Our *courſes*, for the future, to amend?

For,

For, how can they have eaſe, who bear *about them*,
And *in them*, what they ſeek to cure without them?
Or, to obtain it ſhall be ſtill ſo mad,
As to expect it, where none can be had?
Or, how can poſſibly that *Body* be
From great *Diſtempers*, or *Deſtruction* free,
Whoſe *Head* and *Members* are from one another
Divided? or ſo cruel to each other
As not to let each *part*, enjoy that dole
VVhich *Nature* gave them to preſerve the whole?
Our King's return'd: but we, to him from whom
Our perfect *Peace*, and *ſaving-health* muſt come,
Are not as yet return'd; and whilſt we are
As we now be, things will be as they *were*.
VVe ſhall be cheated, if we doe ſuppoſe
Waſps will turn *Bees*, or *Doves* proceed from *Crows*,
Till GOD himſelf, whoſe proper work it is,
Shall bring to paſs that *Metamorphoſis*,
VVhich hath been long expected by this Nation,
And, will require a longer Expectation,
Ev'n till we more indeavour it, from him
VVho may to us, as to *Jeruſalem*,
Cry out, *How often have I ſought your good,*
And as a Hen that's careful of her brood,
Would fain have brooded you? but, you would not!
His *Mercies* we have ſleighted, or forgot:
This *negligence*, (or, I might rather ſay
This *wilfulneſs*) hath made us at this day
So wretched, that no hope doth now remain
But that which quickly may be loſt again:
For, we do find, whatever is pretended,
That, like *Sowre Ale in Summer* we are mended;
And, that as ſince we innovated firſt,
At ev'ry *Change*, the *laſt* prov'd alwaies *worſt*.

(Whether things were presenced to our sight
In Habits *old or new*, in *black or white*)
So still, 'tis like to be, till we adhere
To *Righteous Actings*, with hearts more sincere,
By what vow, promise, or fair show soever,
The *Politician* works on his *Believer*:
Yea, though the *King* should do the best he can,
And act beyond the sphear of *mortal man*:
For, here *Hercules labours* finde he shall,
And, that he's come now to th' *Augean Stall*,
Which must be cleansed (as the *Poets* say
That was) by turning *Streams* another way.
I, round about mee, hear a sound of *Peace*;
But I (as yet) discover nothing lesse;
Although, I do not see as heretofore
Swords drawn; or hear so oft, the *Canons* roar.
That, which some dream we have, I cannot finde;
Either, I see too much, or they are blinde.
I see it possible; and with clos'd eyes
See also, how it may be otherwise,
Unless both *Prince* and *People* joyn as *One*
In doing that, which is yet left undone.
We have a *King* (GOD prosper him:) but hark!
He, hath a *people* too will finde him work.
He may perceive before this year wheels round,
That, with a *wreath of thorns*, they him have crown'd;
And, that among their *Sweet-meats*, taste he shall
A little *Honey* mixed with much *Gall*.
× What can the *Masters* Art, at Helm prevail
To save the *Ship*, that spreadeth every sail
Amongst Rocks in a storm, from being sunk,
When all his *Mariners* are sick or drunk?
What can the wisest *Single person* do,
Although *King Solomon* and *David* too

Were

VVere of his *Council*? *Joshua* General;
Sampson his Champion, and his *Lifeguard* all
Like *David's Worthies*, till men understand
Their *own estate*, heed, what GOD hath in *hand*;
VVhat he *expects*, and better can discover
VVhat *Grace* is offer'd, and what *Plagues* hang over?
Or, what can any Nations do, whose Kings
And *Governours* are heedless of such things?
These *Duties*, few of us regarded have,
But multipli'd our *Feasts*; made our *selves brave*;
Neglect, as others did, our *day of Trial*,
And sing unto the *Lute*, the *Harp*, or *Viol*,
Ev'n whilst our *Brethren* sharply punish'd are
For sins whereof their *Judges* are not clear:
For I, nor *You*, nor any one of them,
VVho with severity, their faults condemn,
Could be excus'd, if GOD should be severe
In questioning what hath been acted here.
As therefore, GOD shall bring them to my mind
To treat of those things I am now inclin'd,
VVhereby, *Dooms* threatned may be turned from
These *Realms*, or born with meekness when they (come.
But, I will first inform you, by what *light*
I see those things, whereof I have a sight,
In hope it will the better, then be known
If *Truth* I write, or *Fancies* of mine own.
Immodestly we must not pry into
GOD's secrets: yet, what hee intends to do,
He, not alone doth by his *Word* reveal
With what to *Sins*, to *Duties*, *VVo*, or *VVeal*,
Relates: but *Medium's* also hath bestown
VVhereby, some *future things* may be fore-known;
And, hee expects, that we with industry
Should to the search of them our selves apply

According to that *means* : because, each thing
VVhich *Dispassion* may to knowledge bring,
VVill either *more* or *prove*, less or more,
As (for the most part) it hath been before
Sought, *found*, *hoped*, *fear'd*, and well *consider'd* on;
And that makes me oft-times to muse upon
Things that *may be*, as well as those that *are*;
And, things *past*, with things present to compare,
That I might know, as much as *Reason* can,
VVith help of *Grace*, my duties as a *man*.
And, though it be of many disregarded,
GOD hath my pains, in that kind, oft rewarded
VVith such *Discoveries*, that (if timely heeded)
They might have *Plagues* prevented, that succeeded:
VVhereof, lest you still doubt, here I will show
By what means I some *future things* fore-know:
That, you may prove, if those which I declare
Either Phanaticks, or Impostures are.
My *Muse* acts by a Glass of *Speculation*,
VVhereto applying, what my Observation
Lairs hold on, I do otherwhile fore-see
Some things, which either *may*, or *may not be*,
As that shall be *omitted* or fulfill'd
VVhich is by GOD, *conditionally will'd*.
Enthusiasms, I know, most men contemn;
No further therefore, I pretend to them
Than POETS may, though in all Generations
GOD may, and doth vouchsafe both *Revelations*
And *Visions* too (for ought yet known to me)
VVhich may to us *Premonitory* be:
Since, frequently, *premotions* I have had
(By some Impressions on my spirit made)
Of what ensu'd, which I could not have known
By any Light, or Vertue of mine own.

If

If therefore, you shall be inclin'd unto
My way of *Devotion*, then, thus do:
Withdraw your selves to some place all alone,
Where you shall interrupted be of none:
(The Woods, your Closet, or the fragrant Field,
Conveniences for such a purpose yeeld)
When you are there, place GOD before your eyes,
And, minding he your deeds and thoughts espies.
Cast backwards so far from you every thing
(As possibly) which an offence may bring
To such a Majesty; chiefly, those *endeavours*
Whose *prosecution* neither truly tends
Unto GOD's honour, or to edifie
Your selves or others; but, to vanity;
To satiate your Avarice or Pride,
Or such like *Lusts*. Thus, having sanctifi'd
Your *Persons*, place upon the *right-hand side*
GOD's *Oracles*, by which all things are tri'd.
You shall in them, expreſt at large, behold
All *Acts* and *Sufferings*, which in times of old
Concern'd *Him*, or his *People*, with all those
To them relating, who were Friends or Foes,
So far forth, as to you their cognizance
Pertains, and as your VVeal it may advance.
These, by GOD's *Providence* transmitted were
To future ages, to be every where,
(Ev'n to the very utmost end of *Time*)
That URIM and that THUMMIM unto them,
Whereto they might repair, when they of ought
That needed Resolution, stood in doubt.
Therein, you all *Occurrences* may finde,
Which necessarily, in any kind,
Shall unto *Faith* or *Manners* appertain,
So long as in this world men do remain.

There are examplified, all humane faitings,
All *Changes*, *Hopes*, *Fears*, *Losings* and *Bravings*,
Of *Enemies* or *Friends*: Things *Good* and *Evil*,
The Practices and Profers of the *Devil*,
Things *Metaphysical*, products of *Nature*
And *Grace*, with what concerneth ev'ry creature;
All Promises and Threatnings, which belong
To Faith or Unbeleef, to Right or VVrong,
VVith all things else that pertinent may be
To ev'ry Faculty, and each Degree.

VVhen with this GLASSE, you are acquainted
So that your *Self*, may to your self be known;
(For, it will shew more plainly, than your face
You ever, yet beheld in any Glasse
VVhat's in your heart; and also let you see
What things are wanting, which there ought to be)
And, when by practice you enabled are
To know to what *heads*, those things to refer
Of which you would enquire, place opposite,
What you have by your *hearing*, or by *sight*
Discovered, to that *Subject* pertinent,
Concerning which, you seek to know th' *event*,
Or *good* or *ill condition* of the same,
And what you may conjecture without blame.

Then, well consider all the Circumstances
That qualifie, and all Appurtenances
That aggravate, to make men capable
Of Mercies, or to Judgements liable;
As likewise, all *Essentials* to that thing
Whose Nature, Merit, or demeriting
You seek to understand; or else what *Meed*
Or punishment is for the same decreed
According to the *Rules*, and Judged Cases,
Recorded in that *Map of common places*.

This

This being done, be confident (if you
Have not for Truths received things untrue)
By parallelling Objects which you see,
Upon your *left hand* plac'd, with such as be
Upon the *right*, it will to you appear
VVhether or not approveable they are:
And, what on Humane Actions, will ensue
Whereof you had an undeceived view;
Except, an *intervening change* takes place
By secret sins, or unseen *Acts of Grace*.
Nay, otherwhile, it pleaseth Providence
To hint things not deducible from thence,
Concerning both the *manner* and the *time*
Of *future Consequences*, unto them
VVho seek not out of *Vanity* or *Pride*
For *hidden things*; and they are verifi'd
Accordingly, when by what's fore-discerned
The welfare of GOD's *people* is concerned.
This, meerly, is a work of *Contemplation*,
Not practical without much Observation;
And will as harshly sound in most mens ears,
As *Love-songs*, to an aged *Usurer's*;
And, reachable it is not, save to those
VVhom GOD shall by his *Spirit* pre-dispose
For such a search: but, 'tis attained then
Assoon by *mean wits*, as by *wisest men*;
And, better answers what their *Queries* are,
Than if the *Influence* of ev'ry *Star*,
VVith all their *Constellations* they could know,
And, more confirm'd thereby their *Faith* will grow.
Now, what of our *affairs*, I pre-conjecture
By this GLASSE, I intend to read a Lecture
As pertinently, as my shallow wit,
And those *confused Objects* will permit;

VVhich press as hard within me to come out,
As those *Oppressions* hemming me about
Strive to break in upon me: for 'twixt these,
My soul and body lye in *Little-ease*.
Oh GOD, thine aid I once again implore,
That my Design *make not our breaches more,*
Nor quite compleat my ruine now begun;
At least till I thy work have wholly done:
For, I am of no Faction, *but profess*
To King *and* Country *with true heartiness,*
Both Loyalty and Love, with an intent
Destruction *and* Disunion *to prevent,*
By offering to mens due considerations,
Some Objects *of my private Observations*
With those Products, *which may arise from thence;*
And which may likewise have an influence
On other things, that will relation have
To Thee *and thine, whose interests to save*
I so obliged am, that I would neither
Should be dishonour'd, or wrong done to either;
And, LORD, *as this, my chief design to be,*
Thou knowest, so vouchsafe to prosper me.
× Betwixt Mount *Gebal* and Mount *Gerazim*,
At this day, to be placed, we do seem,
And, 'tis yet in suspence, whether or not
A *Blessing* or a *Curse* will be our *lot*:
The first I hope for, and the last I fear,
Considering how still qualifide we are:
And what a little change is in us made
By all the changes we have lately had,
If raging singly, *Avarice*, *Ambition*,
Self will, *Prophaneness*, *Envy*, *Superstition*,
Hypocrisie and *Malice* we have found,
Scarce tolerable; what when they abound,

And

And are united, can be here expected,
(Or, may be rationally then effected)
But multiplied *Injuries* and *Scorn*,
Not easily expressed, much less born?
If here shall be with wicked *Canaanites*,
A mixture of as wicked *Israelites*,
Whose sins will be as many (if not more)
And greater, than they have been heretofore,
How can our expectations be much better,
Than either former punishments, or greater?
So bad, so mad, our protecutions be,
(By all that yet appeareth unto me)
As if we wilfully resolv'd had been
Against all spoke *without us*, or *within*;
Or whatsoe'er to us *Examples* teach,
Or *Conscience*, by our *hopes* or *fears* doth preach:
But, if those *Juglings* which observed are
By me, should unto ev'ry one appear,
All *Juglers* would unto contempt be brought;
They, who seem very wise, would fools be thought,
And many in themselves grow doubtful whether
They to be pitied were, or scorned rather.

As great, as many, are the wrongs, the crimes,
The cruelties and falshoods of these times,
As ever; and will such continue still,
Till *Truth* and *Error*, and till *Good* and *Ill*,
Have plaid their *Master-prize*; to which intent
Their forces universally are bent
Against each other. From false hearts proceeds
Falshood in *words*, and wickedness in *deeds*;
And whilst we talk of *Righteousness* and *Peace*,
They, who concealed their maliciousness
With fair *deportments* do anew begin
So to declare what they have alwaies bin,

As

As makes, in many, inlets to some fear,
That, till it ondeth in a *Massacre*,
No *Vengeance* will their projects terminate,
Or set a lasting period to their hate.
A *bloodless Massacre* here is already
Begun among us, and it will be bloody
When you perceive admittance of those *Strangers*,
VVho first begun our plagues, renew our dangers;
And then, they who suppos'd their persons free,
VVill with the rest, in equal perils be;
For, *boundless lustings*, mischiefs will beger,
VVhich lye within the womb unheeded yet,
Where *Sin* and *Death* are twins concein'd together,
Though born a little while before each other;
And, will in very ugly shapes be found
In many places, ere this year goes round;
Portended, and attended in strange wise,
With *Ominous Events*, and *Prodigies*.
VVe shall see *Gown-men* tread on *Men of War*,
High Courts of Justice called to the *Bar*;
Those, of whom no man lately stood in dread,
Arraign the Living, and condemn the Dead;
Make *Martyrs*, *Saints* and *Reprobates* of those
VVhose good or bad conditon no man knows;
And act such things as never yet were done
VVithin this *Climate* since the world begun.
Yet, heed this, you, who with a sober mind
Seek *peace*, and are not factiously inclin'd,
(And you, whose *principle* is to repair
VVhat is decay'd, with no worse Tools than *prayer*)
VVith *Christian patience* bear the *Visitation*
VVhich is allotted to this Generation;
And know, that as now *Nature* runs the race
By her designed, so shall also *Grace*

Pursue

Pursue her *course*, to purge us in these days
For that perfection whereto Faith aspires.
Strive by renewing of your *self-denials*,
To bear with constancy your *fiery trials*,
Which must be undergone: for they appear
In shew more painful than in proof they are;
As their experience found, who in times past
Have into *Babels* Furnaces been cast,
When they were seven times heated; and as wee
May peradventure find, ere long ewill be.
Be not afraid of your own *sins*; for they
On your repentance will be done away;
Nor be discouraged, though your Foes at large
Shall sum them up, and lay unto your charge
False imputations also; for, with ease
Both *Saints* and *Reprobates* of whom they please
The *Vulgar* make: and if *prophane men* shall
Be Judges betwixt *David* and King *Saul*,
The sins of *David* might be made appear
As many, and much greater than *Sauls* were;
And He, upon whose side GOD sentence gave,
Amongst most men, the least esteem would have.
But, GOD observ'd his heart; purg'd what did flow
From *humane frailty*, as he purgeth now
With sharp corrections, the late crying crimes
Of *Saints* prevaricating in these times.
Judgement, in our days, at GOD's house begins,
Who takes such notice of our many sins,
That since we would not mend when we were chid,
He will no longer now let them be hidden,
Or go unpunish'd: but we, that each other
Provok'd to sin, shall punish one another.
Me blame not then, if I touch here and there,
Those failings on all sides which causes were

Of

Of what we suffer; for, GOD will be known
By doing Justice; and we ought to own
Our great Transgressions, and not seek to hide
Those Crimes, for which he laies ev'n Kings aside,
As well as other men; that all may know,
He giveth *equal doomes* to high and low.
Though, therefore, we sometimes a vail may cast
O'er *faulty Rulers*, whilst their *pow'r* doth last,
To keep them from contempt, lest their disgrace
May cause infringement of the *Common Peace*,
We must not counter-act what GOD will do,
When he reproves them, and removes them too:
But, suff'ring with them by commiseration,
As being worthy of like condemnation,
Give GOD the glory, with our Pens and Breath,
For what's intended by their shame or death.
A sickness which is *Epidemical*
(In some degree) hath seized upon all,
And, ease we cannot have, till that hath wrought,
Which to procure a remedy is brought.
When *Cures* are to *destempers* first appli'd,
We must expect, more torments to abide
Than if we felt our *Maladies* alone,
Without a *Medicine* working thereupon.
Of our *malignant humours* to be eas'd,
To take some poys'nous Drugs we must be pleas'd;
For our *Physician*, who doth truly know
Their and our Natures, hath prescribed so.
Diseases otherwhile need *letting blood*,
Though with what is corrupt, that which is good
Seems also lost; *Gangrenes* require sometimes
To save the *Whole*, by cutting off of *Limbs*.
Yea, otherwhile a welfare doth redound
In common, when that suffers which is sound;

And

And, once when sick to death the *Body* lay,
'Twas cur'd by taking of the Head away.
GOD, who of evil things can make good uses,
And, by what is *noysome*, Health produces,
Vouchsafeth to make passage now and then,
To *signal Blessings*, by the *sins* of men;
As when the sons of *Jacob*, who inslaved
Their Brother, were thereby, from Famine saved.
VVhich teacheth us, to be contented still
To let him act, both *when* and *how he will*;
To search into our own corruptions nearly,
And not to censure any too severely.
Since unto every one it may be known,
That, no mans fault, so hurts him as his own;
Let over-*bitter Censures* be suspended,
VVhen you perceive a *Brother* hath offended
By rashness, or through frailty, (though in that
VVhich to our *Common welfare* doth relate)
Spare not the sin a jot, but spare the man
(VVhoe'er) as much as possibly you can,
Till some *Circumstancies* or th' *Event*
Assures that malice was in his intent:
And, though that may appear, assume not then,
A pow'r to judge, belonging not to men (him,
Because, for ought you know, God might bereave
Of counsel, or unto himself them leave him,
For our Transgressions past; and to let in
A *publick mercy*, by his *private sin*;
Thereby to humble us, and make us know
That all our *Weal* from his *meer Grace* doth flow;
And, that the sins of others to our peace
As helpful were, as our own *Righteousness*.
In former *times* and *causes*, it was so,
Th' *Ægyptian Midwives*, *Rahab*, *Jael* too,

Did

Did things which in their nature sinful are,
Yet not alone by GOD made useful were
To save his people, but he also saith,
That ev'n those actions were productive Faith.
And, in these times, perhaps here have been such,
Whereon, if I with modesty shall touch,
Let me be blameless, for, with good intent
What GOD permits for our experiment,
I here will mention, and to make it known,
That there is nothing merely of our own,
Or which is in us either good or evil,
By *Nature* or suggestions of the *Devil*,
That stops or furthers ought which GOD will do,
Though our concurrence he requires thereto
So far, as with his Will he us acquaints,
Or, bounds, by *unresistable restraints*;
For, when we are enjoyn'd to *this* or *that*,
It is for our advantage, not for his,
Of us requir'd; yea though we bounded be
By *Precepts*, *Rules* or *Laws*, so is not he.
As he himself shall please he can effect
His *Ends*, whatere we do, or shall neglect;
And, which against us any Foe prevails,
It is because *we*, not because he fails.
In all our late *contests*, 'tis hard to say,
Whether our *Vice* or *Virtue* made best way
To that *Design*, whereby to pass were brought
Those, which our best *Resolvements* have been
Or, whether led by Folly or sound Reason, (thought
By *Fraud* or *Force*, by *Faithfulness* or *Treason*
We prospered most; and 'tis not yet agreed
By all men, who our *professions* heeded
Whether that which befel us at the first,
Or at the last, will prove the best or worst.

The

The *Louse* or *Lion*, *Black Dogge*, or the *Whiter*,
Most mischievously either fawn or bite;
Which Party most needs pardon for their Sin,
Upon which side there hath most Traytors been;
Or, whether their Deserts are worst or best
Who shall be honour'd most, or most disgrac'd;
For, though we know what Causes men did own,
With what heart they did act them, 'tis unknown.
Prodigious Fruits in these times have been born;
Crabs on the *Vine*, and *Grapes* upon the *Thorn*;
And, *Men* and *Causes*, whether good or bad,
Of *Weal* and *Wee*, by turns, like shares have had,
To teach, that our late Changes have succeeded
For some *ends*, which ought better to be heeded.
By one *Irregularity*, we see
That, here in *two months* more *progressives* be
In order to the Temporary *peace*
VVhich most men are desirous to possess,
Then all our *Pow'rs* and *Vertues*, *Wit* and *Cost*
Had brought to pass, in twenty years almost;
And we according to late promisings,
See creeping Motions toward some such things
As are expected: but, they to and fro,
Forward and backward, in their motion go
So doubtfully, that 'tis as yet uncertain
What resolutions are behind the Curtain.
As doubtful 'tis, whether more praise or blame
To them belong, who first contriv'd the same;
Whether the *Consequence*, or that which first
Thereto made passage, will prove best or worst;
And whether want of *pre-conditioning*
VVill bring at length, most damage to the *King*
And his Old Party, or else unto those
VVho did his *Entrance* heretofore oppose;

For

For *Acts unjust*, are oft well carried on,
And many righteous things unjustly done:
Some things likewise there be resembling *Sand*,
Which he that graspeth with an open hand,
May therewith lode his palm: but, if he gripe
Too hard, 'twill all between his fingers slip.
Concerning that *proceed*, which brought to pass
The *Change*; which lately here effected was,
Some scruplings have been made: But, on the *Fact*,
Or upon them who put the same in Act,
I'll nothing peremptorily declare,
Though therein, an *Obliquity* there were;
Because, means fail'd me, whereby to inspect
Ought further, than into the *single Act*;
That, by the *Circumstances* I might see
What *Motives* to their hearts propos'd might be;
What *Spirit* led them, and what straits they past
To that, which was resolved on at last:
For, in such *Cases*, what they ought to do,
Wise men are oft to seek, and *good men* too.
If they who were chief *Instruments* in that
Which wrought the *Change*, that we have seen of late;
Sought only and unfeignedly that end,
Whereto all *Trusts* and Actions ought to tend,
And were but *Circumstantially* to blame,
In plotting or pursuing of the same,
Their fault (if any) is a *Venial Crime*,
For which there may be made another time
Amends to *Sufferers*; that perhaps may more
Secure them, than they were secur'd before.
Their *Fault* was but the errour of a *man*,
Which well the *King* may pardon: for, I can;
Because, I know, what ere they did intend,
GOD will have glory by it, in the end;

And

And, all these *Nations* future welfare too,
If they neglect not, what is yet to do.
But, they whose *Trust* these *Trustees* did abuse,
Them, cannot peradventure so excuse:
And (I beleeve) more wise than heretofore,
Will henceforth never trust *Good Fellow* more;
Nor *Peasant*, *Peer*, *Priest*, *Prince*, or *Parliament*,
With that which may produce a Detriment
To *common Int'rest* (till by some *condition*
To them secur'd, they shall secure fruition
Of such *Concernments*) if, once more they may
Recover that which they did fool away.
But, that's impossible, as things now stand;
And, should GOD take the *pow'r* out of his hand
Who graspes it now, they who shall next injoy it,
No better peradventure would employ it
Than others did, GOd therefore, keep us from
Another *Change*, until his *Kingdome* come,
Except a change of hearts; and at this time,
Of his *probation*, let his Grace, in him
Be so effectual, that he may endeavour
To settle here, a righteous Throne for ever.
For, ev'ry man that lives (at first or last)
Before a *Final Doom* on him is past,
Hath in his life-time, once (at least) an hour
Wherein our gracious God, vouchsafes him pow'r
To *ask and have*; and to elect that path
Which leads to *weal* or *woe*, to *life* or *death*:
Yea, alwaies at such times, GOD, who first loves,
The soul of ev'ry *humane-creature* proves;
And, those, who then, by giving him their heart,
(Though with much failing) do perform their part,
Hee will enable, and assist them still
By his *preventing Grace*, to do his will.

For they, as often as they go astray,
Shall either hear a VOICE *within them*, say,
(Or else *behinde them*;) *Of that course beware;*
Return, or thou art lost; thy way lyes there,
Which leads to safety. Thus the *Spirit* preacheth,
And by means extraordinary teacheth
Where *common means* fail: and till men contemn
His *Holy Spirit*, God forsakes not them:
But, afterward, indeed, although the same
Hee sometime speaks, 'tis to encrease their shame,
Or others to instruct: for, then such *Voices*
Are so drown'd by the *Whisperings* and *Noises*
Of *carnal things*, that all is spoke in vain,
Which to their *weal* or *safety* may pertain.
The *King* by such temptations, and so many
Beleagur'd seems, as never were by any
With constancy and without foil withstood,
Save by him, who was GOD with *Flesh and Blood*:
For hee stands now expos'd to ev'ry evil,
(Ev'n in the Front) whereby *World*, *Flesh*, or *Devil*,
May him assault: and with him 'will go hard,
Unless, GOD sends him in, an *Angel-guard*;
Which (if it be his pleasure) that he may,
My heart unfeignedly doth often pray,
And that, at this time hee submit his will,
The mind of God, sincerely to fulfil:
For, I beleeve, that as it did with *Saul*,
(On his *probation-day*, long since befall)
These *Kingdomes* will establish'd be to him,
As hee with GOD complyeth at this time.
Fair *Opportunities* this present day
Are offer'd, which if he let slip away,
Wee have but hitherto a course begun,
Whereby we may at last be more undone:

And

And though he should become ten times as strong
In things which to a *carnal strength* belong,
It will to settle him prevail no more,
Than such *pow'rs* have prevailed heretofore:
Nor will it, when most mighty he appears
To others, from his own heart, keep out fears
Of things not to be feared, but at length
Make him, perhaps, afraid of his own *strength*:
And that which by a *Trick* hath been lost,
Will be recover'd with as little cost
As when 'twas won, assoon as their despight,
Their sins and insolencies are at height,
Who shall by petulant exasperations,
(Beyond the common *patience* of their *Nations*)
Abuse his *Grace*, and turn their late *success*
Into oppression, pride, and wantonness.
This seems by some endeavour'd (having ends
Repugnant unto what the *King* intends)
Who do proceed (as if that for the nonce)
To make all *Sufferers* desperate at once,
By gelding and delaying of the *Grace*,
For which the *King* spontaneously did pass
His *Royal Word*: And this may an *Event*
Produce, at last, whereof some will repent
When 'tis too late; since, *Mastives* brook it worse
To be o'ercome-much provokt, than *Fawning Curs*.
All *vengeance* doth to GOD alone belong:
But, few remember this, when they have wrong.
An *English temper* doth that life disdain
Which is deprived of what should Life maintain:
And whatso'er is menaced or follows,
Some, in despight of Hang-man, Rope and Gallows,
Will any thing attempt, to vindicate
Themselves from scorn, when robb'd of their Estate:

And they have little *prudence*, who conceive
Bees will be quiet, when both from their Hive
And Honey they are forc'd: or, that small things
(When they are many, and have many stings)
Are safely slighted; for, there hath succeeded
Much mischief where this *Caution* was unheeded:
And probable it seems, that if the *King*
Defers what's hop'd for, now, but till next *Spring*,
Destroying many thousand Families
By vacating their just *Securities*,
(For what was bought or lent, to save these Lands
From desolation, when into their hands
The *Supream Pow'r* did slip by GOD's permissions,
Who then had cast him out of his possessions)
It will not be the next way to that *peace*
Which many yet are hopeful to possess;
Or have a *consequent*, to answer that
Great *Mercy*, which GOD hath vouchsaf'd of late.
If, for performing that which both *Divine*,
And *Humane Laws* did warrant and enjoyn,
(To wit, obedience to those Pow'rs that were
In being) he from *Innocents* doth tear
Their Livelihoods; and their posterity
Exposeth unto scorn and beggery,
For having done their duties unto them
Whom GOD advanced by debasing him,
(And when he so unable was to give them
Protection, or from their hand to reprieve them,
That at the same time, he himself was glad
To seek a *Refuge* where it might be had)
It will not seem to be an *Act of Grace*,
That corresponds with what expected was
Before *Monck* gave us up into his power;
And made our *Trustees* much more his, than our.

If

If he ſhall lay an over-heavy weight
On thoſe, whom he had left in ſuch a ſtreight,
Without their fault (except a fault it were
To loſe, what they to keep unable were)
Or, if he ſhall, as other men have done,
Loſe thoſe Advantages that he hath won
By Angling for a *Frog*, till from his Net
The *Fiſhes* now incloſed forth ſhall get;
Young Counſellors may prove to him as bad
As thoſe which fooliſh *Rehoboam* had.
But this is more than probable (altho
The *Prieſts* and *Prophets* dare not tell him ſo,
Who now moſt fawn upon him) that, even all
GOD's Condeſcentions are conditionals;
And, that now or hereafter, their ſucceſs
Will to his *Weal* or *Woe* add more or leſs,
Accordingly as he, and as theſe *Nations*
Improve at this day, *His* and their *Probations*.
Which *Truth* moſt men beleeve not, or forget;
And, that makes mee ſo often mention it.
GOD gave unto his people, on conditions,
The Land of *Promiſe*, to be their poſſeſſions;
And, for their not performing of the ſame,
They *Vagabonds* throughout the world became.
Upon *conditions* alſo, *Solomon*
Had promiſe of an *everlaſting Throne*;
Which he neglecting, ere the third deſcent,
Ten parts of twelve were from his *Kingdome* rent.
Yea, wicked *Jeroboam* might have had
A ſettlement on him for ever made,
Upon the like *conditions*: and, ſo may
This *King*; but never any other way.
If he comes hither with the ſelf-ſame heart,
With which, he did, in likelihood depart;

New cover'd over with a fairer skin,
And fully fraughted with *Revenge* within:
If he shall make his *Royal Word* a snare,
If he by hopes delayed nourish *fear*
Instead of *love*; by mental Reservations,
(Or by deceivable Equivocations)
His *promise* vacates; or, if what he swore
In presence of his *Sov'raign* heretofore;
Or, if he shall confine to others breasts
Those *Acts of Grace*, which to his *Interests*
Will most advantage give, when it is known
The *pardons* which he granteth are his own;
If he refers his *Justice* to their *Zeal*,
Who may prefer their *Ends* before his *Weal*,
Until it shall unhappily destroy
That *new-sprung hope* which many yet enjoy;
And by converting it into despair,
Blasts that in *Autumn*, whereof blowings fair
Appear this *Spring*; we may thereby perchance,
Ere many *Springs*, compelled be to dance
Another *Matachin*. If, GOD so please,
I wish and pray it may be otherwise;
And that this might be weigh'd: for, on this BALL
None are so firmly fixt, but they may fall
If *Righteousness* and *Truth* support them not,
What other *prop* soever they have got.
We have a sight of this days joy and sorrow,
But no man knows what will befall to morrow;
And should GOD be as rigorous as men,
That which is done, would be undone agen.
I do beleeve, that (not excepting any)
All men of great *Offences*, and of many
Are guilty. And, I do suppose the *King*
Hath not been free from blame in every thing.

To him there may, either by *Men* or *Heaven*,
Be somewhat on the scores, to be forgiven,
As well as to the *People*: secret crimes
May be in former, or in latter times
Committed, wherein either he mis-did,
Or his *Progenitors*, which yet are hid,
And must be expiated, ere that *Rest*
Whereat wee aim, will fully be possest;
And have an Expiation by *meer Grace*,
Or by that *pennance* through which others pass,
In order whereunto, GOD now perchance
Him, to his *Fathers Throne* doth re-advance;
Either a new *Progression* to begin,
Or else to fill the measure of their sin;
And punish us, till ripen'd, he, or we,
Or both, for *Grace*, or for *Destruction* be.
If penitence allay not that fierce wrath,
Whereto our wickedness provok'd him hath,
There will impartial search be made, by GOD,
As well for *common*, as for *Royal blood*;
Yea, search on both sides, both for *blood* and *treason*,
When equal Retributions are in season:
And, as much guiltiness it he shall then
In *Kings* discover, as in *common men*,
Their Judges vindicate from guilt he shall,
Though them we *murtherers* and *traytors* call;
And, their blood, if it guiltlesly be shed,
Will cry as loud to GOD as *Abels* did.
What will it profit then, if there be none
To question them on earth, for ought mis-done,
When they shall know, and truly understand,
On what sad terms they fall into GOD's hand;
Who shall the more offend, because they were
More by him privileg'd than others are?

GOD will not then be mockt, whatever they
Shall dream, who put the thought thereof away;
Or whatloe'er a *Prophet in Lawn Sleeves*
Of Kings and their *Immunities* beleeves;
And though their *Nobles* also flatter them,
As *Judahs* did King *Joash* in his time.
Hereof I would be his *Remembrancer*,
If in the place of some of those I were
Who ought to do it: yea, as now I am,
I had adventur'd to perform the same,
But that I lately have conceiv'd a thought,
These *Lines* will timely to his view be brought,
By such a hand, as from it with respect
It may be taken, and have good effect.
And, if these *Cautions* he shall not contemn,
(Expressed in true Loyalty to him)
I may have hope, that *Justice* to obtain
Which I have elsewhere sought long time in vain;
And finde it to be made a *real sign*
Of his, and *publick Peace*, as well as mine.
For, all I shall expect will be no more,
But, that he make mee neither rich nor poor;
And mee within that Grace would comprehend,
Which he to some of those doth yet extend,
Who both by their *Examples* and *Command*
First drew mee with his *Opposites* to stand;
And who, if I mis-acted, did thereby
Contract ten times a greater guilt than I.
But, so the *publick Peace* advanc'd may be
Hereby, let what GOD will befall to mee.
To make their merits and demerits even,
They should *love much*, to whom *much is forgiven*:
Yet, some to whom he hath forgiven least,
May love as well as they who love him best;

And

And, better too perhaps, when they behold
He executes that *Juſtice* which he ſhould;
With conſtancy purſuing, what, more tends
To *publick Welfare*, than to ſerve his *ends*.
How theſe things may concern him, he beſt knows
Next GOD, who will (I hope) his heart diſpoſe
To chuſe the way propoſed at this time,
And to purſue the ſame, enable him.
Becauſe, unleſs at this time, that *probation*
For which GOD hath vouchſaf'd his *Reſtoration*,
Produceth what with thoſe ends may accord,
For which he was by *Providence* reſtor'd,
He'll turn the wheel, which hath ſo oft gone round,
Till men according to his heart be found
To rule his *People*; to direct his *Sheep*;
To act his *Will*, and their own Vows to keep.
Herein hath been much *failing*: and, I fear,
Ev'n for that *Covenants breach*, which many jeer,
And impudently ſleight, GOD from this Land
Will not remove his now correcting hand,
Till to a true repentance he ſhall bring
For that ſin, *People*, *Parliament* and *King*.
A *Judgement* at this preſent is begun,
Which will extend to all ere it be done;
Ev'n unto thoſe who execute his *doom*
On them, on whom it is already come;
(Yea, ſignally, in ſome reſpect or other,
To perſons or eſtates, to friend or brother)
If they whom it concerns do not amend
What is miſ-done; wave, what they miſ-intend;
And hearken to GOD's Voice in this their day
Of *Tryal*; and as (if they will) they may:
For GOD, though much provokt, ſtill giveth ſpace
Twixt ev'ry *Judgement*, for *preventing-grace*:

And

And now, to be a *Cautional* to him,
(As his *Corrections* lately were to them
Who reigned last) this King, shall see them scourg'd
Who scourged him, until their sins be purg'd.
God having cast his Predecessors out,
For their, and also for our sins (no doubt)
Them, with an *Iron Rod* begins to strike;
To shew, that *sin* he hates in all alike,
And make it known that he will no man spare,
(Though one of his own *Houshold* he appear)
If he shall scandalously give offence
In any kinde, without true penitence.
A *dreadful Judgement* he hath brought on those,
Who made of *Piety* the fairest shows;
And they, as traytors to their *King* are now
By those pursued, whom they did pursue
As traytors to their *Country*; and their *Laws*,
Yea their own *Swords*, turn Foes unto their *Cause*:
And they who lately, nor to friend nor foe,
But for *by-ends*, would either *Justice* do,
Or *Mercy* show, shall finde in their distress,
That others will to them be mercilesse.
They, who were called *Saints*; and may be such,
Although their *failing* hath been very much;
Seem now the chief mark of GOD's *indignation*,
And censur'd are as sons of *Reprobation*;
Because, they often had fore-warned been,
(Twice were cast out of grace, and twice took in)
Are now depriv'd, a *third time*, of that pow'r
Which they abus'd to their own harm and our:
They are expos'd to such extream disgraces,
Such hazards of their goods, lands, lives and places,
And to such scorns, that never was there more
Contempt cast upon any heretofore:

For

For, they, who as their *Chiefs* acknowledg'd them
(To their own ſhame) their perſons did contemn;
And, far beyond all preſidents, revile
Th' *Authority* they owned, ev'n the while
It was in *being*; though they did in that
Make, as it were a *Cloſe-ſtool* of their *Hat*.
Of all eſteem, they are now quite bereft,
And, in ſo ſad a plight have thouſands left,
Who truſted them with ev'ry thing they had,
That their own ſelves alone, they have not made
Thereby contemptible to *Foes* and *Friends*,
(Loſt their eſtates, their ſafeties, and their ends)
And ſuch confuſions brought; that few or none
Are ſure, they ſhall not thereby be undone,
Or damnified; but given cauſe likewiſe
To this, and times to come, ſo to deſpiſe
An *Engliſh Parliament*, that, if it get
No better credit than it hath, as yet,
It is in hazard to become a thing
As much abhorred, as the name of *King*
Was once in *Rome*; for their *prevarications*,
Their *ſelf-ends*, *falſhoods*, and *diſſimulations*
With *King* and *People* ſo deſtructive were,
And both to *Round-head*, and to *Cavalier*
(As then diſtinguiſh'd) that, if there be any,
Few *names* are left, whereof there be not many
Undone, or at leaſt damnified, either
In credit or eſtate, or both together:
And, by thoſe many thouſands now undone,
That miſchief, ſo, from man, to man, doth run,
That it infects three times as many more,
And may bring beggery to ev'ry door,
Beſides, thoſe quarrels which it may beget,
Whoſe ſad effects lye unperceived yet,

Some,

Some, who had been most faithful to their side,
They much oppresst whilst they were dignifi'd;
And, often when they did pretend a course
To cure their *Grievances*, they made them worse.
Then, what by such oppressed men from those
Can lookt for be, whom they pursu'd as foes,
But to be kickt out of the world, or trod
Into the dirt? Except our gracious GOD
Hath now brought home the *King* to be a friend
To all men who did honestly intend?
And who, though in some things they did amiss,
Sin'd not with malice, or with wilfulness?
The *Kings* work will be now, both to *relieve*
And to *correct*, as cause, he shall perceive,
Without respect to persons, or wrongs done,
Before a *Reconcilement* was begun;
Except so far forth onely, in relieving,
In recompencing, honouring, or giving,
As he's to those men, who with him ingaged
In charity, and gratitude obliged,
Without destroying any in these *Nations*
Who were submissive to GOD's Dispensations;
And, who, were mov'd to that which they have done
By *Conscience*, or by *Ignorance* alone,
Without malicious purpose or design,
Against a known *Law*, Moral or Divine.
And therefore, where respect is to be had
To suff'rers, and to satisfaction made;
The best *expedient* to prevent debates,
And ruining of many mens estates,
Will either be, if we had such *Trustees*,
Who by this *change*, life nor estates do leese,
(And by confederating long together
With publick spoils inriched one another,

Or,

Or, may be proved guilty of a *Cheat*,
Which formerly did friend or foe defeat
Of his estate; or, to the *publick wrong*
More power assum'd, than did to them belong)
To cause, that, they to whom these gave offence,
May out of their estates have recompence;
For, why should great Revenues be injoy'd
By them, whose guilt hath guiltless men destroy'd?
Or rather, since that many among these
Were intermixt (who their miscarriages
Opposed to their power) whom none knows how
From persons guilty, to distinguish now.
Why should not for the Credit of the Nation
(For Justice take) and for the preservation
Of *common Peace*, all *parties* help to bear
Their heavy burthens, who oppressed are?
For every man among us, more or less,
Is some way guilty of this wickedness:
And GOD, if this course long defer we shall,
His Vengeance will divide among us all.
Let therefore none, who in these suffering-times
Shall scape the punishments due to their crimes,
Insult o're them that suffer, or suppose
Their prosp'ring from their well-deserving flows,
Let them remember, and consider well,
That they on whom the *Tower* of *Silo* fell,
No greater sinners judged were than they
On whom it fell not; and think at this day
Some men may perish, who have been more free
From guiltiness, than most that saved be.
The *King*, together with his *Parliament*,
May pardon every kind of punishment
For faults against themselves; or any one,
Except for what is wilfully mis-done

Against

Against our Maker; but, not he nor they,
Can take the guilt of any sin away;
And though he may connive at some offences,
Or be deceiv'd as to mens innocencies,
Who by their cunning have found means of late
Themselves with him to re-indintegrate:
Yet, thousands know so well what they have done;
And felt so much of what ensu'd thereon,
That, though in charity, they do forgive
Their falshood, they'l remembet't whilst they live.
Let them remembet too, what they have done,
Lest GOD bring *Vengeance* when we call for none.
Can any Peer or Commoner suppose,
Who, in the supream Council sate with those
Who did the late unhappy war begin,
And by their *Declarations* drew us in,
(As men oblig'd in duty, to adhere
To them, in what they prosecuting were)
That, they are guiltless, though now blamed less
Than others, who the same Cause did profess?
Can they be blameless, who did with the first
Begin the *Quarrel*, and till nigh at worst
Continue it; not leaving on *Record*
Ought, whereby their dissent might be declar'd?
Nor sought for them, a *saving*, or *protection*,
Who might be ruined by their defection?
Doth it not greatly their crime aggravate,
That they vouchsaf'd not to capitulate,
That, *Innocents*, by their default abus'd,
Might to some safe condition be reduc'd?
But rather, to their own designs made way,
By leaving them, to be the Spoilers prey?
Though they forgot us, I suppose it fit
To minde them; lest themselves they may forget

When

When I am dead, and, therefore, I will here
Leave somewhat to be their *Remembrancer*.
Let them remember with consideration,
With true repentance, and with due compassion,
How many thousands (whilst they live at rest)
Are either quite destroyed, or oppress,
Either in Person, Credit, or Estate,
Whose aid they did not only oft intreat,
But also (thereby to promote their end)
Compelled to contribute, pay and lend;
Yea, to engage their *Persons* in their *Cause*,
Under pretence of Piety and Laws,
Whom they have now made innocently poor,
And forc'd to beg, or else to suffer more;
Whilst they from all those miseries are clear,
Whereof their *failings* chief occasions were:
Not onely, making that an *Instrument*
To ruine them, which ruine should prevent;
But also (probably) by their endeavour,
To make, and keep the people Slaves, for ever.
To write plain *Truth*, why should I bee afraid?
By what man may it not be justly said,
Our *publick Faith* hath been the shamelessʃt Debter, ×
And throughout all these *Realms* the greatest *Cheater*
That ever was; and that our *Parliaments*
Have been beyond all former Presidents.
The worst *Security* (and never more
Will be confided in, as heretofore)
If unconfirm'd they leave what hath been bought,
And, what was justly sold (as then 'twas thought?)
Or if they make not recompence at least
To those, who by their actings are oppress?
For this is the same *Nation*, though the *Cause*,
The *Governour*, and in some part the *Laws*

Are

Are changed now; GOD, who the wrong doth see
Is yet the same, the same will alwaies be,
And both for what is suffered, and was done,
Will prosecute the Judgement that's begun.
By meer *Cheats*, many thousand *Families*
Destroyed are, and with complaints and cryes,
So fill mens ears, that they make all to grieve,
Save those, who sense of no Afflictions have
But of their own. The Children, do bemoan
Their Aged *Parents* helplesly undone;
Who, now have nothing left of what was theirs
To recompence their pitty, but sad tears:
And, he, who thinks Life a gratuity
In such a case, loves Life much more than I,
Supposing that's a *Mercy*, which to mee
A barb'rous cruelty appears to be.
Oh GOD! how are thy kindnesses requited?
How in our suff'rings *are our foes delighted?*
How justly dost thou many now condemn,
And punish, for wrongs done to some of them?
How are the Just *and* Unjust, *wrapt together*
In one Snare, to torment and plague each other?
It is beleev'd, that many men there were,
When *Innovations*, were beginning here,
Who, being in themselves malevolent,
(And for some private causes discontent)
Design'd and practis'd, how to bring to pass
That, which their own, and our *Destruction* was:
But, here were many more, who did indeavour
To qualifie the late infectious *Fever*
Which had distemper'd us; and to retain
The Loyalty that seems renew'd again:
Yet, now an *Epidemical Disease*
Hath brought Confusion upon some of *these*

As

As well as upon *them*, who sin'd perchance
Much more through wilfulness, than ignorance.
They, who did neither by their *deeds or words*,
By *counsel*, by their *pens*, or by their *swords*,
Begin those *Innovations* in the *state*,
Which have been prosecuted here of late;
No, nor so much as by a secret thought,
Contribute to those Changes which were brought
Upon these *Islands*, till they were effected
By other men: they, who themselves subjected
Either but *passively*, to those in power,
To scape those mischiefs which might them devour;
Or, *meerly act vely*, to help prevent
An *Anarchy*, and Evils imminent;
Which is no more than God's *law* doth command,
When he makes alterations in a Land;
And hath been also, practis'd by all *Nations*
In every Kingdom, through all *Generations*,
When either by his *grace*, or his *permission*,
He brings a *people* into our condition.
Ev'n they who did no more, are made to share
With those, who *wilfully transgressors* were,
And *Murtherers*, and *Traytors* be reputed;
As if the Kingdom, which was constituted
Before these Changes had continued on,
And all which hath by GOD and *men* been done,
Were but a Dream, of which, now they awake,
Men may at will, *Interpretations* make:
Or, as if *Actings*, in a time of *War*,
Were bounded, as in times of Peace they are:
Whereas 'tis known, that, War doth silence all
Laws, either Civil or Municipal:
And, that, what then *Necessity* constrain'd,
May by the *Law of Nations* be maintain'd,

As justly, as those contracts which are made
In times of peace by Laws which then we had;
Though they, perhaps, who shall have po'wr to do
What they themselves please, will not have it so.
But, though we get not that, whereat we aim,
We thereto will continue still our Claim,
And plead our *cause*; in hope, that *truth* and *reason*
May at this present, be declar'd in season.
If *prudent men* collect and weigh the matters
Which here my *Muse* confusedly now scatters,
(Because at once within me I retain
More *Notions*, than by words I can make plain)
They may by them, if put together well,
And duly heeded, my true meaning spell.
They, who with no *side* factiously, took part,
And onely in sincerity of heart,
Came to secure the *Soveraign Magistrate*,
When call'd by those, who were co-ordinate
With him in pow'r; they, who had no intent
To make a breach 'twixt *King* and *Parliament*,
But, faithfully did serve them both together,
To have preserv'd their *lawful Rights* to either,
And cannot be by *conscience*, *law* or *reason*;
Delinquents any way (much less for *Treason*)
Against their *Prince*, for giving aid to those
Whom he himself authoriz'd to be chose
For his chief *Councel*, and whom likewise, he
Made *everlasting Senators* to be,
Impowr'd to make Laws everlasting too,
Until their own *Act* should themselves undo:
They, who did those obey, whom to withstand,
(Although made active by the *Kings* command)
Hath punish't been with Death: ev'n some of these
Though acting also, with good Consciences,

For

For this *Obedience*, ſuffer'd with the firſt,
And may have alſo Lots among the worſt
On both ſides; which to me appears, at leaſt
Injuſtice, or no *Mercy*, at the beſt.
GOD may correct us thus, and juſtly too
Though to our *King* and *Country* we have true
Continued in the Main, for, in his ſight
There are demerits in the moſt upright,
Which needs the *Rod*; and he chaſtiſes thoſe
Whom he befriended, by their greateſt *Foes*;
Becauſe, not ſeldome times they gave to them
Who were his *Foes*, occaſions to blaſpheme,
His grace and his *long-ſufferings* much abus'd
His timely *Premunition* oft refus'd.
For, very oft, and very many wayes
They had *Fore-warnings*, of what in theſe dayes
Is brought upon them; and, as many times
As GOD forgave them, they renew'd their Crimes.
When therefore they had long without diſ-regard,
GOD's *Meſſengers* in ordinary heard;
When, ſuch as they themſelves did moſt eſteem,
And thoſe who preacht in ſeaſon unto them
Upon their ſolemn Faſts, or feaſting-dayes,
They only thankt, but follow'd on their wayes.
Then (as he doth, at firſt, with *Infidels*)
By ſigns prodigious, and by miracles,
He proved them; but Pagans heretofore
Have by that means, been wrought upon much more
To warn them, and reprove them, he ſent, then
A company of deſpicable men,
Who, though deſpis'd and houted at, they are
(And to the greateſt number do appear
Phanaticks) were the *Meſſengers* of God,
And ſuch, as he found fit to ſend abroad

To such a *People*, and at such a season
As this, wherein, *Rime* works as much as *Reason*;
And manifests, 'tis such a time with us,
As when GOD's *Prophets* seem'd ridiculous
Unto the *Jews*, by acting before them
Such *Signs*, as made them more their words contemn.
Among such like, he hath permitted me,
Not only their *Premonitor* to be,
But, likewise, to see, what I fore-expreſt
Fulfill'd; and hear it, by themselves confeſt:
For, I took once, or oftner, ev'ry year,
Occasion to be their *Remembrancer*;
And, publickly declared what I knew
To be misdone, and what things would ensue
If not prevented; but most did deride
My timely Cautions: Vanity and Pride
Made ineffectual all my pains to be,
And, not a little mischievous to me.
Yet, still I perſevered in declaring
What they were *doing*, and GOD was preparing.
Now fourteen years ago, with small regard,
My *Engliſh Opobalſamum* declar'd,
What would befall them; and, there, is recorded
Among such like *Expreſsions*, one, thus worded,

Opobalſamum Anglicanum,
Page 20.

——— Which side soever ſhall prevail,
We have a Miſchief ſe ling by entail
On us, and on our heirs: For, in heart
You do unite (though corporally apart)
And joyn by cloſe Compliances in one,
In hope to compaſs what you have begun,

Which

Which is nor worſe nor better, but to raiſe
Your houſes, both by good and evil wayes:
And for that end, to ruine you would bring
Law, Goſpel People, Parliament *and* King,
But ere this hope effected you ſhall ſee,
Hark, Traytors, *what your deſtiny ſhall be,*
Heed and obſerve it, for it is the Doom,
Will, will without all peradventure come
Upon your heads, who have your truſt betray'd,
Oppreſſions on your faithful Servants *laid;*
And multiplied your wealth with greedineſs,
By preying on your Country in diſtreſs.
And, this it is; He, that ſuch wrongs requites,
Will give you portions *among* Hypocrites.
Your Pride *ſhall ſuddenly by ſhame be follow'd,*
You ſhall ſpew up the Gobbets you have ſwallow'd;
Your way ſhall periſh, *&c.*
Unto that book, wherein this is expreſt,
I will refer you to peruſe the reſt.

The *preface* to my SALT on SALT, records
A *Hint* to that end, in theſe following words.

Laſt year I ſent a Flaſh *which is let paſs*
Unheeded, as a thing that never was;
Now follows the Report, *or*, Clap of Thunder,
Which have been ſeen and heard, thus far aſunder,
To give the longer Warning: *for, the* Shot,
And Thunderbolts (*if* Grace *prevent it not*)
Will next *year flee among you. God, amend us,*
And then I am aſſur'd, he will defend us.

Moreover, I, *ten months*, now paſt, foretold
That *nine months* longer if defer they ſhould

Their Duties, and neglect the Grace twice ſhown,
They, and their Projects will be overthrown,
As now they are; and that they ſhould be in
That *Purgatory* which doth now begin.
The *premonition* publiſhed laſt year
To that effect, ſhall be repeated here.

See Epiſtolium Vagum-proſa-metricum
Page 20.

Let them remember, he that ſtands may fall,
That ev'ry promiſe *is* conditional;
And, that God's promiſes *will be to them*
Perform'd, as they to others *and to* Him
Perform their promiſes: for though a wrong
He oft forgiveth, and forbeareth long,
There is a ſet time, *which now draweth near,*
Wherein he will no longer ſo forbear.
Let no man ſlight this Caution, *though by him*
Divulged, who may deſpicable ſeem:
For in theſe dayes, it often comes to paſs
That God ſpeaks (*as to* Balaam *by his Aſſe*)
To wiſeſt men, *by thoſe whom* fools *they deem;*
To Kings, *by perſons that ignoble ſeem;*
And, if their Wills, *as wilfully as he*
They ſtill purſue, like his their ends will be.
This Pow'r *now ruling, reigns by God's* Commiſſion,
Yet, not without a fore-premiſ'd condition:
For, by Unrighteouſneſs *it ſhall not ſtand,*
Though it were as the Signet *on his hand.*
If they themſelves with outward waſhings *flatter,*
And, ſhall not cleanſe the inſide of the platter:
If thoſe Defects of Juſtice *and* Compaſſion
Which lately brought confuſion on this Nation,

Be

Be not forthwith repair'd in ſome degree
(As means by God's Grace *will vouchſafed be)*
And if a Model *truly genuine,*
This Auguſt *ſixteen hundred fifty nine,*
Be not conceiv'd and fully born, before
The time exceeds the end of nine months *more,*
With all the eſſential parts of ſuch a thing
As may receive a timely perfecting
To qualifie the rage that will encreaſe
The breaches *made into the* Common peace;
Then all that this pow'r thenceforth can endeavour,
Will either be a Nullity *for ever,*
Or elſe, a further'rance to that horrid pother
Which will make facill entrance for another
Oppreſſing Hand, that, will but Juſtice *do*
So far as Vengeance *doth extend unto.*
But leſt you think it was by *Accident*
That this *preſage* hath had a *Conſequent*
Juſt at the time foretold, the ſame book ſhew'd
In what *mode alſo*, that which hath enſued
Should viſit them; heed therefore, and compare
What's now begun, with what theſe Lines declare.

In the Book laſt mentioned,
Page 24.

To cure thoſe Frenzies *for his future glory,*
GOD *is preparing a* New Purgatory
To purge what may be purged from the droſs,
That of the pure Gold *there may be no loſs;*
The Judgements *now beginning ſhall go round,*
And through theſe Iſlands, *till all thoſe are found*
Who have been falſe in that which they profeſt
To GOD *or to the* publick intereſt.

From house to house, from man to man, they shall
Procession make, till they have seiz'd on all,
All shal be proved, whether poor they be,
Or rich, or of a high or low degree,
By outward *or by* inward fiery Trials,
Till they are brought to real Self-denials;
'Twixt GOD and them, through Mercy to repent
Their Failings, *or to* outward punishment.
Those who shall in this Island scape his hand,
Vengeance *will seize on, in a* Forreign Land;
The foes of Peace *among the* common Rout,
A Pestilence *or* Famine *shall finde out:*
They who have shuffled from the Souldiers fury,
Shall fall into the mercy of a Jury;
And, when they from the sword are in some hope
To scape, shall then be hamper'd in a Rope.
The Mischiefs which they shunned in the Street,
Within a secret Chamber *they shall meet.*
Those men whom nothing publickly *pursues,*
Their Consciences *in* private *shall* accuse.
They, who immoveably do think to stand,
Shall fall without the motion of a hand;
And when the things they fear'd, cannot annoy them,
That, which they sleight, and fear'd not, shall destroy
(*them.*

I told them likewise that their gross neglect
Of *Justice* as to me would have effect
Upon themselves, that, what to me and mine
They suffered to befal, would be a *sign*
Of what their *lot* must be; and when it should
So come to pass, my SALT on SALT foretold.
In these words, Page 47.

That this bears date the last day of September,
In sixteen hundred fifty eight *remember*;

And

And that, a Reconcilement *be before*
We have provok'd GOD's patience one year more,
Left I my ſelf be made another ſign
Of what the former Symptomes *pre-divine:*
For, thoſe Confuſions *which diſtract this* State,
Are typified in my outward Fate.
And printed on me by that violation
Of Juſtice, *which defiles this* Generation.
They that ſeem to have enough in outward ſhow,
To bear their Part, *and pay the* Debts *they ow,*
And for the future a ſufficiency;
So alſo, if I had my right, have I.
As (notwithſtanding this) with much ado
They now ſubſiſt; ſo fares it with mee too.
As at the preſent, their Expences *be*
More than their Incomes, *ſo it is with me.*
I have more Foes *than* Friends; *and much I am*
Deceived, if they may not ſay the ſame.
My Foes and troubles in another year
Will ruine me, and ſo will alſo their,
If he, on whoſe aſſiſtance I depend,
Prevents not what their foes and mine intend,
Before another year wheels round, I may
Enjoy an outward peace, and ſo might they,
If they embrace the means that will be ſhown,
And follow not devices of their own.
If timely Juſtice be vouchſaf'd to me,
By timely Mercies they ſecur'd ſhall be.
If I permitted am to be deſtroy'd,
Their power, will not long after be enjoy'd.

Moreovet, my DARK-LANTERN fore-declar'd
As plainly (as ſuch things might be averr'd

In

In such like times) what, *Cromwel* had design'd,
That they in power (had they been so inclin'd)
Might have prevented it, when shew he made
To give up that *Commission* which he had.
And had they been so prudent to have tookt,
They, his *White Lion*, at that time had dockt.

These were my words:

A homebred Lion, *of a Hair unknown*
In Affrica, *by being over-grown,*
And dreadful to his Keepers, *shall thereby*
Increase the rage of smother'd Jealousie,
And lose his Tail, *except betwixt his paws*
He couch his head, and hides his teeth and claws,
Or else grows Rampant; *what will follow then?*
Ask those you credit, they are cunning men;
Of me you ask in vain, for 'tis my fate
Never to be believ'd, till 'tis too late.

I, likewise did by parable express
In that book with what servile flatteries,
They fawn'd on their own Creature, whom they had
Hew'd out of *Common blocks*, and *Idols* made,
With what would follow it; and my intent
Was not, by my *Perpetual-Parliament*
To make that such (as some have thought I meant)
But, rather that Designment to prevent
By some Diversion; for, full well I knew
That my *proposals* they would not pursue.
And, they who my *Poetick fury* read,
Which was by me last winter published,
May thence collect, that I did then foresee
The *Kings Return*, and how it so would be,

Though

Though I my *preconjectures* did expreſs
(As then I thought) with ſome ambiguouſneſs,
To be excus'd; becauſe of that *Relation*
Which then I had, and my *Faiths* preſervation:
For, though that Poets in the worlds firſt ages,
Were *Prophets*, *Prieſts*, and *Magiſterial Sages*,
And, in all former times (as *in Commendam*)
Have been allow'd a *Quid libet audendum*;
Yea, though there doth to *ſacred poeſie*,
Belong a neceſſary *Liberty*
In Language, not ſo pertinent to thoſe
Who hammer their *Conceptions* out in *proſe*,
Yet, that *Good Spirit*, which directs their *Muſes*,
Therewith, a *prudent warineſs* infuſes,
That Malice may not thereat take offence
To do them wrong, without much impudence,
Or groſs *Injuſtice*; and, for which wrong he,
Will take Revenge, by whom inſpir'd they be,
When he ſhall pleaſed be to call them to
That *work* which he prepared them to do.
And though my muſings hitherto appear
But dreaming Fancies, whereat many jeer;
They who obſerve, what at the foreſaid time
Befel to me, and afterward to them,
And alſo knew, that all true Chriſtians be
Kings, *Prieſts* and *Prophets* too, in ſome degree,
Shall finde at laſt, that this Age *Prophets* had,
And *ſober men* (though they were judged mad)
Whom God ſtir'd up, to ſet before their eyes
Thoſe needful *Cautions* which vain men deſpiſe,
Becauſe it pleaſeth him to give them paſs
By *Inſtruments* more ſcorn'd than *Balaams* Aſs.
There are ſome at this day, on whom *nick-names*
Are caſt; and, whom, the Vulgar much defames;

Who

Who (though they faiſings have) are by Gods warrants
Authorized to do ſuch needful Errants
As to theſe times relate, and to deride
Our *complements*, our *vanities* and *pride*:
And, whatſoever *Spirit* them hath moved,
We (not without cauſe) are by them reproved
Of things, whereto our *conſciences*, with them
Bear witneſs, though their perſons moſt contemn.
Among theſe (as aforeſaid) I am one
By whom the work of GOD is to be done;
And he thereto is pleaſed to make uſe
Of *poeſie* (at this time) when th'abuſe
Of that gift, hath prophaned it, much more
By Ribaldries, than ever heretofore.
It may be too, I ſerve my Generation
Thereby (although not wealth nor reputation
It gets me) and my GOD, as well as they
Who ſeek to take my purchas'd Lands away,
As ſanctified to them; for, ev'n by theſe
My *ſcriblings* (as to term them ſome do pleaſe)
Occurrences, which elſe would be forgot,
(And paſſages which many minded not)
Will ſo remembred be, that GOD ſhall have
Some glory by them, and men good receive.
And though I take no care at all to trick
My Poems up, with flow'rs of Rhetorick,
A day will come, wherein with due reſpect
They ſhall more heeded be, and take effect.
You, who believe this, and each *Diſpenſation*
Of GOD's, to merit your Conſideration,
Improve them as you ought, in what ſtrange wayes,
Or, in what *form* ſoe'er he them conveys:
And though you ſuffer many perſecutions,
Or loſſes, in the various Revolutions

Which

Which do or may befall, be of good chear;
Yea, whatſoever you ſhall ſee or hear,
Be not afraid of ought, which this laſt *Turn*
May threaten to bring on, or to adjourn:
Nor be diſcouraged what ere the *King*
Permits, omits, or acteth, which may bring
Harm in eſtate or perſon; for he comes
To do GOD's *work*, and executes his *dooms*
With, or againſt his will, and ſhall proceed
No further, than hath been by him decreed.
His *pow'r* and heart are alwayes in his hands:
As well as we, accompтable he ſtands
For all that he ſhall do; and, GOD of him
Now proof is making, as he did of them
Who reigned laſt. Yea, peradventure now
In proving him, is alſo proving you
And me, and all theſe *Nations*, that his *Grace*
And *Juſtice* one another may imbrace.
In which TEST, if we meekly wait th'*Event*,
Till we behold how far this Parliament
Will ſtretch their mercy; and then, till we ſee
How far, the Kings *Grace* will extended be,
(Of his meer Goodneſs, and Self-inclination,
Beyond their narrow limited Compaſſion)
You, either ſhall by him, have an effect
To anſwer what you juſtly may expect
Or by GOD's *Providence*, who, if he pleaſe,
Can turn your loſſes to advantages.
For Conſequents will follow to requite
Your *long-long ſufferings* in the worlds deſpight.
GOD will appear, for your juſt vindications,
Who truly ſought the welfare of theſe *Nations*
In order to his glory; and ſo do it,
That, to be his own Act, moſt men ſhall know it.

And,

And, by the *King* that *Grace* vouchsafe will he;
Except his heart as hard as *Pharaohs* be;
Or, is by such *Inchanters* led aside,
As *Jannes* and as *Jambres* typifide.
Try all things ere you counter-act, and heed
Whether or no from GOD they do proceed;
For, by their *work*, if well the same you mark,
Are *work-men* known, and work-men by their work
As truly as a *Tree* is by his Fruit,
His bark, his leaves, his blossoms, and his root.
Since all is in GOD's hand, rest well assur'd
That your *chief interest* will be secur'd
In his best times, although the *Royal power*
He more exalts, and brings the people lower.
For, his way, to the highest exaltations,
Is by Debasings, and by Degradations.
And, whether more or less, he gives or takes,
To, or from him, or them, its for their sakes
Conferred or *withdrawn*, to whom pertains
That *Kingdom*, within which, no *Tyrant* reigns.
GOD is our *King*, and doth but him depute
To be here for a time, his *Substitute*:
We are his *people*, and his *pasture-sheep*,
Whom he is sent to govern, feed and keep;
Not to oppress, to fleece, or to devour,
And GOD retains us alwayes in his power.
What, can we have, or wish for, more than this?
In whose hand are we safe, if not in his?
Whether we have a Government or none,
Whether it be by *Many*, or by *One*:
In him External and Internal peace
Must sought for be; In his especial *Grace*
Is our *Well-being*, and without the same,
All *Governours*, by whatsoever name

Distin-

Diſtinguiſhed, and ev'ry *Government*,
Which all the wit of mankinde can invent,
Will be deſtructive; and when left we be
Unto *our ſelves*, ſuch, to our ſelves are we.
When we have *Kings*, & hope that they will ſave us
From wrongs, they oft endeavour to enſlave us.
The more *pow'r* we upon them do confer,
The more thereby at laſt enſlav'd we are.
For, they of *wealth* and *Pow'r* admit no meaſure
That's not as large as their own *will* and *pleaſure*.
If you confine them by a thouſand laws,
They break thoſe bonds as eaſily as ſtraws;
And oft, when large in promiſe them we finde,
Their own advantage chiefly is deſign'd.
When on a *Parliament* our truſt we laid,
We thereby were oppreſſed and betray'd;
And, may ſet up (as things are carried on)
Four hundred Tyrants in the ſtead of one;
Or, make that which our *bondage* ſhould prevent,
Help to inſlave us by our own conſent.
If rather, in an *Army* we confide,
They'l either turn unto another ſide,
Or elſe prolong their ſervice, till it ſhall
Effect their *ends*, or eat us out of all.
If on the *common people* we depend,
They heed not that which to their *Weal* doth tend
In *common*; for, their individual cares
Are to encreaſe, or keep their *private ſhares*.
And to enjoy their Luſts a year or two,
VVill all their own poſterity undo.
If to themſelves they ſhould aſſume their power,
They could not uſe it prudently one hour;
So ſcatter'd lyes, through many heads, their brain,
That half a Nut-ſhell will their wits contain:

And

And *fire* and *water*, may as well agree,
As they, who of ſo many Judgements be.
The Nobles would deſerve our truſt no better;
For, they would ſtill endeavour to be greater,
By making others leſs; and breed diſtractions
Incurable, by everlaſting *Factions*.
Moſt men, the truſt on them impos'd, abuſe,
As well the *chuſers*, as *they whom they chuſe*:
The firſt ſo ſlaviſh and ſo brutiſh are,
They'l ſell their *birthrights* for *Roſt-beef* and *Beer*,
(As they but lately did) and, ſo, expoſe
Our Lives, Eſtates, and Freedoms unto thoſe,
VVho look more like our *tumblers* and our *players*,
Then *Senators*, by whom our Grand Affairs
Should be determined. The *Laſt* with zeal
Make ſhew a while, to ſerve the *Commonweal*,
Till thereby ſome Advancement gain they may,
And, then, their zeal is turn'd another way.
If, our *chief City*, we our *Truſtee* made,
Shee, to inlarge her *Charters*, and her *Trade*,
To make her ſelf more pow'rful, and more rich,
Hath ever been inclin'd ſo over-much:
And, to and fro, her ſelf ſo often windes,
To *this* and *that*, as ſhe occaſion findes,
That, when in her we do repoſe our truſt,
We ſhall have *charters* written in the Duſt.

Yet, for the love which thereunto I bear,
Or, rather for the ſake of thoſe in her,
Whoſe prayers, faith and tears, have hitherto
Preſerv'd her, I ſhall, ſtill, as now I do,
Make my Petition *for her preſervation,*
And, that ſhe may by Juſtice *and* Compaſſion

Break

Break off from thoſe ſins, for which I diſcover
A Cloud of Judgements *to be hanging over:*
And, which e're ſince the laſt great plague hath been;
Sometimes approaching, though by few men ſeen;
And which, whilſt ſhe to pow'r and wealth aſpires,
Will be unheeded; immaterial fires,
Conſume her dwellings, and decay her Trade,
Unleſs atonement ſpeedily be made
By works of mercy, *and that ſacrifice*
Which GOD *hath promis'd he will not deſpiſe.*

Theſe *Truſtees*, will at laſt deceive us whether
We truſt them ſingly, or elſe all together.
If then, we ſhould to this concluſion draw,
Be govern'd by the *Letter of the Law*;
That, in it ſelf, is grown ſo queſtionable,
So like a *Noſe of Wax*, ſo variable,
And ſo uncertain made, as *Lawyers* pleaſe
To make them ſpeak for their advantages
Who moſt advantage them; that, we ſhall there
Continue as unſetled as we were,
Till we are certain in what ſenſe to take them;
Which will not be as long as Lawyers make them,
Who take more care to drive their own ends on,
Than to provide that *Juſtice* may be done.
Let me be bold to write Truths without blame,
(Which I know may be written without ſhame)
No *perſon*, *perſons*, or that *Government*
VVhich wiſeſt men by general conſent
Shall conſtitute, is able to bring hither
Both *Truth* and *Peace*, to ſettle them together,
Until Almighty GOD ſhall to this *Nation*
A means diſcover for the Regulation

Of those who for their private *interests*,
Confine both *Law* and *Gospel* to their brests:
For, from them chiefly, most of all that springs,
VVhich either to this *people* or their *Kings*,
Hath hurtful been; and till this be amended,
Our *Plagues* may be adjourn'd, but never ended:
For, by this means (mark if it be not so)
Humane Affairs, thus, for the most part go.
Councils and *Parliaments* do counter-act
Unto themselves, in *Judgement*, and in *Fact*.
And the same person, by the self-same *Law*,
For the same *deed*, they *honour*, *hang*, and *draw*.
Howe're the *Pow'r in being* forms the *Cause*,
For that, straight speaks *Divinity* and *Laws*.
Let but another Pow'r assume the *Throne*,
Which quite contraries what the last hath done,
Both *Law* and *Gospel* straight confirms the same,
Ev'n by their tongues from whence the *Judement* (came
Which ratifide the former, and had laid
Strict penalties to make their Votes obaid;
So, that which was the last year *Truth* and *Reason*,
Is made the next year *Heresie* and *Treason*;
And, *Judges* act that guilt which they condemn.
In others, whilst they are condemning them.
Oh Impudence! how! how! is *Justice* lost?
How are poor men, like *Dogs* in *blankets* tost?
VVhat great *Revenews* have been yearly paid,
And what vast sums bestow'd to be betray'd!
Or, were at best, upon *blind Guides* confer'd,
Who knew not, whether they went right, or err'd?

GOD bless the King, *and teach him what to do*;
GOD bless the People, *and GOD bless me too*;

And

And keep us with our several Interests,
From being wrong'd by Lawyers, *and by* Priests;
And, from Aſperſion, keep them alſo free,
Who, in thoſe Callings, *juſt and honeſt be.*

Theſe things I have obſerv'd: let us therefore
Truſt to our ſelves, or other men no more;
But, wholly leave to GOD our *grand affairs*,
Lay by our *Swords*: betake us to our *Pray'rs*,
And learn to uſe ſuch *Weapons* which will ſhatter
Such *Fortreſſes*, as Cannons cannot batter;
Leſt, elſe, as lately, we do fight again
Our ſelves, out of one miſchief into twain;
Which into twenty more may be improved,
Before it ſhall be totally removed.
A *Conqueſt* by the *Sword* we lately had,
But, that, our ſins and follies fruſtrate made:
We were by GOD's aid made victorious then,
By letting forth the bloud of other men:
But the next *Victory* to be beſtown,
Muſt purchas'd be, by ſhedding of our own:
Yea (mind this well) it to the *Saints* pertains,
To bind in fetters and in iron chains
Both *Kings* and *Peers*, and that theſe alſo may
Break off thoſe bands, and caſt thoſe cords away:
If to aſſume that Pow'r *the Saints* begin
Unſeas'nably, or loſe it by their ſin;
Or, if they ſhall purſue the will of GOD
With *carnal Weapons*, in a carnal mode,
Seeking their own ends, when they his pretended,
For, with ſad *Sequels* thoſe ways are attended.
And, they will worthily be then corrected,
With that, which muſt upon them be inflicted.

But, when *Repentance*, and a fleshly *doom*,
Hath purifi'd them, they shall overcome
By being vanquisht, and prevail much more
By *loosing*, than by *winning* heretofore.
Men have their failings; but a *fiery Trial*
VVill purge the dross, which want of *self-denial*
VVithin them left; and when that's fum'd away,
They will be Gold refin'd without allay.
In our own places, let us truly do
VVhat duty to *Superiours* calls us to.
(An *absolute Obedience* unto none
My *conscience* ows, save unto GOD alone;
Yet, to what *Soveraign power* adjudgeth fit,
I'le *actively* or *passively* submit).
Let *Souldiers* fight; give Pilots room to steer;
VVhen we move, let us move in our own sphear.
Our *safety*, from henceforth, expecting, from
No *Mountain*, but from that, whence it must come.
VVe had ere while a *Power*, which to our cost
VVe mis-employ'd, and therefore now 'tis lost.
VVe, lately, active were ev'n unto blood;
But, now such *activeness* will do no good,
And, we must *passive* be, till GOD shall please
Our sins to pardon, and to give us ease:
And he will shew us then what must be done,
If him with patience we attend upon.
VVhat we desired, he did not deny us;
And, by what we desir'd, he now will try us.
We have a *King* again: and since God gave him
Upon such terms, as most desir'd to have him,
VVe ought not to repine, or to receed
From that which we to him have promised;
For, we our duties are oblig'd to do,
VVhether he keep his promises, or no.

Leave

Leave him, unto that *Cov'nant* which was made
'Twixt GOD and him, when he admittance had:
For, GOD on our behalf, when that was done,
Premiſed terms, though we our ſelves made none,
(Ev'n ſuch, as long ago upon record
Expreſſed were, in his revealed word)
And, if he keep them not, 'twill worſe ſucceed
VVith him, than if his *ſign'd and ſealed Deed*
He ſhould to us infringe (though *Diſpenſations*
He had, from all the *Prelates* in theſe *Nations*,
And *Rome* to boot) which, I ſhould fear to ſay,
If ſomewhat did not warrant me I may.
His power now is great; yet, had been more
Than ever *Engliſh King* had heretofore,
(A. onceive) had he content remain'd
VVith what was providentially obtain'd
Not looking backward, to hedge in the time,
VVhich will be no advantage unto him.
Had he not ſought his *Honours Reparation*,
By building it upon the old *Foundation*
On which it ſtood; not thought it beſt to own,
That *Intereſt*, which GOD had overthrown,
(And *Humane policy* inclin'd him to)
He might have done more than he now can do.
For *Conqueſt* giveth rather more than leſs
Than he did by *Inheritance* poſſeſs;
And his Re-entry was equivalent
To *Conqueſt*, though gained by aſſent:
For *Free Aſſent* was given by no more
Save thoſe who were of his own ſide before;
Until they ſaw he had that *power ſupreme*
VVhich warranted *Allegiance* unto him;
And that he had acquired intereſts
In what they claim, by plowing with their Beaſts:

For, where WAR is, till peace, renew'd shall be
In terminis, a *Conqueror* is he,
Who *victory* by *Stratagems* hath gain'd
As truly, as when by the *sword* attain'd.
And his *Admittance* (whatsoe'er is thought)
Was by none else, but his *own party* wrought
Through GOD's permission, who, befooled them
Who had been false unto themselves and him.
It is a *Conquest*, which the Lord of *Hosts*
Confer'd on him (although no bloud it costs)
And they who do admit, without *condition*,
A *Foe profest*, can challenge no fruition
Of any right, which was enjoy'd before,
But that which he is pleased to restore;
Till for *Omissions*, or for things misdone,
GOD takes from him again what he had won,
As, but a few months past from them he did,
Who in this *Government* did him preceed:
And, this point I insist on to declare
That (since of us our *Trustees* had no care)
How much to GOD we shall obliged be,
If from our Hazards he shall set us free
By moving this Kings heart, us to restore
To those enjoyments which we had before.
When first the *Norman* by the Sword came in,
A part of what the peoples right had been
Was by *contract* secur'd: when *Solomon*
Was dead, although the Kingdom to his son
Fell by *inheritance*; yet, maugre that,
The *Israelites* came to capitulate
With *Rehoboam*, and (as it appears)
The *Kingdoms*, and his Fathers Counsellers
Advis'd admittance of Capitulation,
As no less needful for his Confirmation,

Than

Than to content the people: but, he leaves
Their counſel, and to *giddy Fellows* cleaves,
Companions of this youth, by whoſe *Bravado's*
(Expreſt with inſolent *Rodomontado's*)
He loſt ten Tribes of twelve. But no man thought
Our Cauſe (it ſeems) worth ſpeaking for, or ſought
To ſave our Intereſts, though we had thoſe
Impowr'd, who to that intent were choſe,
And much confided in. And, GOD did thus
For his owne glory pre-diſpoſe of us,
That we might ſee the vanity of them
In whom we truſted, and truſt more in him.
It had not elſe been ſo; for through the Land,
There was not ſword nor ſpear in any hand
But what we thought our own: nor *pow'r* appearing
For *Charls* without it, which was worth the fearing,
If *Providence* had not transfer'd this *pow'r*
Into his hand, which we ſuppoſed our.
So, all our *freedoms*, Life, Lands, goods and treaſure,
VVere actually to this *Kings* will and pleaſure
Reſigned up: for, nothing doth appear
That we of any thing ſecured are,
Save by his Grace, though ſome a pow'r then had
To get *Conditions* uſual to be made
In ſuch like Caſes: which, if they had done,
They had not thereby well diſcharg'd alone
Their *publick Truſt*, and, rather more than leſs,
Might thereby have advanc'd the *common peace*;
But, ſav'd unto the *King* much labour too,
Which now he muſt be forc'd to undergo,
Yet, peradventure when that he hath done
The beſt he can, pleaſe very few or none:
For 'tis impoſſible the bleſſed fruit
Of *perfect peace* without *pow'r abſolute*,

Should be produc'd, as we are now diſtracted,
And as things will in likelihood be acted;
'Cauſe ſuch a *Flow'r* (as moſt *wiſe men* do know)
Upon a *ſingle Root*, doth always grow;
And that, nought *perfect Unity* can breed,
Save that, which from *one ſpirit* doth proceed.
If, as he from theſe Kingdoms was expel'd
By *Conqueſt*, he re-entring, them had held
As by *Re-Conqueſt* (which he might have done,
Conſid'ring how *Affairs* were carried on) (ſions,
He might have brought moſt things to good concluVVithout thoſe interruptions and confuſions
VVhich will enſue; for, he obliged then
By none, but GOD's and *Natures Laws* had been;
And ſhould have had a large means to expreſs
His *Mercy*, *Piety*, and *Righteouſneſs*,
By prudent modelizing and contriving
(Reſtoring, adding, giving and forgiving)
As need required, without ſuch reſtraints,
Or giving theſe occaſions of complaints,
As now occur: whereas he coming in
By that *Right*, which before had claimed been,
(As interrupted only) he ſeems bounded
By thoſe *Laws*, whereon formerly 'twas founded.
And (as at preſent it appears to me)
So dubious *Laws* and *Parliaments* now be,
That by the courſe intended to be taken,
The *Peace* we hope to ſettle will be ſhaken
VVhen we ſuppoſe it fixt; by failings, found
Hereafter, in ſome *Principles* unſound;
Or elſe, becauſe ſome actings will appear
Not homogeneous to thoſe Laws that are:
× And, as things are, with us 'tis little better
Then if we conquer'd were, for, we are debter

Unto

Unto the *King*, for all in our poſſeſſions
By his *ſpontaneous Act*, and *Free Conceſſions*;
And whatſoever we can do or ſay,
If, now he will be *Abſolute*, he may.
There be enough, who for their *private ends*,
Will drive on whatſoever he intends,
Whether it be to do us *right* or *wrong*;
And thereunto, our ſins will make them *ſtrong*,
Till *GOD again* deliver us, who *hath*
Now made us, juſtly, Objects of his *wrath*.
For, if they are our *Truſtees* duely choſe,
Who *now* of us and our *Affairs* diſpoſe,
(And us into the *Kings* hand wholly gave
Without *Reſerve*) then, ev'ry thing we have
Is *His*; and more it boots not than a Ruſh
Now to *deny* it: for, within a buſh,
We ſhall our *Heads* but like the *Woodcock* hide,
Whom by his *Tail*, the *Fowler* hath eſpide.
We are reduc'd unto a *conquer'd State*,
Though we our ſelves are pleas'd to *wink* thereat.
The CUP pretended ſtolen to have been,
(By whoſe *device* ſoere it was put in)
Is found *within our ſacks*; and *we* this day
Like *Joſephs* Brethren, to the *King* muſt ſay:
We are thy ſervants: Providence Divine
Hath for our ſins made our poſſeſſions thine:
For, we can challenge nothing as our own,
But what of thy free Grace hath been beſtown:
Or what thou ſhalt be pleaſed to afford
Upon Requeſt: or, of thine own accord.
This we muſt ſay, how loth ſoere vve are:
And, vvithout ſcruple, this affirm I dare,
That, till the ſelf-ſame *Providence*, or *Hee*,
Or *both together*, joyn to make us free:

(Which

(VVhich will vouchſafed be, *with*, or *without*
His will, when our *probation-time* is out)
We never ſhall be freed; but, without reſt,
Be more and more inſlaved, and oppreſt.
Then, let none think I wrong this *Nation*, tho
I ſay 'tis *conquer'd*: nor, by being ſo,
Fear they ſo much will diſadvantag'd be,
As, by a vain ſuppoſe that they are free;
Since, by not making this acknowledgement,
GOD, of due thanks and glory we prevent:
For, had the King aſſum'd the *Sov'raign pow'r*,
(As being made by him, a Conquerour)
With no worſe purpoſe, than to conſtitute
A *righteous throne* (to which Pow'r Abſolute
Is ſo Eſſential, that without the ſame,
Leſs Power, in great Confuſions will be lame)
He poſſibly might have effected that,
Which to attempt, now 'tis perhaps too late.
This, was the mind of GOD (as I beleeve)
VVhen he to him did that advantage give;
And, I am hopeful, he will bend that way
The Pow'r that's left, as far forth as he may:
For, he is neither *Heathen*, *Jew*, or *Turk*,
Impow'red to do only his own work;
Nor we, I hope, as were the *Canaanites*,
To be deſtroy'd, nor thoſe *Amalekites*
VVith whom God purpoſeth a VVar for ever,
Unleſs we in impenitence perſever,
To make us liable to ſuch a *doom*
As did on that and other *Nations* come.
But, by this *King*, GOD rather doth intend
Our much depraved *Manners* to amend:
And deals with us, as he hath always done
VVith his own people, ſince the world begun.

VVhen

VVhen they by murmurings for *flesh* provok't him;
He, in displeasure gave them *Quails*, & choakt them:
And he with us, in some things parallel
Thereto hath dealt, if we observe them well.
VVhen he by *Moses* them from bondage brought,
(*To* lead them back again) they had a thought
To chuse another *Captain*; for which crime,
He kept them in the Desert a long time:
Ev'n till all that *Rebellious Generation*
Was quite worn out for that prevarication.
This, let us well consider of, and learn
How much (and in what) it may us concern.
A *King* like other Nations they would have,
And what they askt, GOD with a vengeance gave:
Yet, by his *mercy* from his *wrath* did save them,
And plagues & blessings therewith mixed gave them.
When by the Sword of *Nebuchadnezzar*,
The *Jews* were subjugated (as we are
For our transgressions) though their *Conqueror*
Was not of their own Nation, as is our:
(Or, of their *Faith*, so much as a pretender,
Either to be *Professor* or *Defender*)
GOD, by *Him*, and by his *Successors* brought them,
Not only to be humbled, till they sought him;
But also, gave them favour in their sights;
Made some of them their chiefest *Favorites*:
Yea, to repair enabled them, at last,
Their *Temple* and their *Cities*, which lay waste;
And to possess again that Land, from whence
They were ejected by *impenitence*.
Why then should we not hope, since to these *Nations*
Our present *King* hath manifest Relations:
(The same Faith holds, and of his own accord
To be propitious hath engag'd his Word)

That,

That, GOD, by him, will, at the leaſt, reſtore
All that which he poſſeſſed heretofore?
VVhy ſhould we not believe, that God's intent
Is to be gracious in his chaſtiſement?
And may apply unto us *Lenitives*
By this *King*, when he hath with *Corroſives*
Firſt made us curable; ſomewhat I declar'd
Among ſuch other things (without regard)
Now, thirty five years paſt, that doth appear
Upon Record in my *Remembrancer*,
VVhich now, perhaps, beginneth way to make
For what my *Britains Genius* did fore-ſpeak;
And, GOD, in *Judgement*, mindeth us, as yet,
In Mercy, though his kindneſs we forget.
Yea, if our ſins make not his purpoſe void,
That, whereby ſome now fear to be deſtroy'd,
Shall ſave us from that miſchief which we fear,
VVhen unavoidably it ſeemeth neer.
For, notwithſtanding, for their ſins and our,
Our former *Governours* did loſe their pow'r;
Though they, and we have juſtly forfeited
Thoſe *Freedoms* which we lately challenged,
And did poſſeſs (when after our *Appeal*,
VVe were impowr'd to form a *Commonweal*)
The *change* which now befalls will be of uſe
Hereafter, better ſequels to produce.
VVe have but onely loſt, upon the wheel
A *broken pot*, and *workmen without skill*.
GOD, hath not wholly, us of Grace bereaved,
Although, to Grace, the *King* he hath received;
Nor hath he at this preſent brought him home
At our coſt (without bloodſhed) to become
A *Tyrant*, but our *King*, and unto us
To be as gracious, as to him, he was,

In

In thus restoring him with Conditions,
Unto his late lost Honour and Possessions.
GOD hath from *Mesech* lately brought him hither
Not that this *People* should be forced thither;
Or that their Burthens he should more increase,
Now that's removed which did him oppress.
GOD, did supply his wants, and him restore
To Riches lost, not to make others poor;
Nor from afflictions him redeem'd, that he
Should for past injuries avenged be;
Or have a *Kingdome* here, like one of those
VVhich *Satan* on his Homagers bestows.
But, such a *Kingdome*, that his people might
Submit unto him, with a true delight,
And worship their *Creator* without fear,
In holiness, and in uprightness here.
And, if his *Pow'r* be not this way imploy'd,
The best mens hopes, will be a while made void:
And his for ever (though he should recover
Ten times more strength, and gild his acting over
VVith quaint pretences, and the fairest Paints
Of *Polititians*, or *dissembling Saints*.)
For, though the Rabble, who were yesterday
His open Foes, now make professions may,
Of being loyal, and to morrow should
Swear to become his *slaves*: they frustrate would
His best hopes; for, they are a flood that flows
This way, and *that way*, as the next wind blows.
The Essence of a *Kingly interest*
Doth *in*, and by the *Common good* consist,
Ev'n in the *whole*, and not in any part
(Although as noble as the *Head* or *Heart*)
And to indulge ought further then it shall
Tend really unto the good of all;

De-

Destroys the whole, turns *Royalty* to *Faction*,
And breeds at length a *general Distraction*:
For, when the *limbs*, the *head* or *heart* surpass
Their due *proportions*, they make others less;
And all the *body* will not only grow
Deformed, but *unserviceable* too:
So, likewise, *Kings*, if liberty they grant
To any *part* to be exorbitant,
Or in themselves be so, 'twill quite destroy
That *compound being*, which they shall enjoy.
They further should promote no interest
Than with the *publick good* it may consist;
And that each *individual*, without wrongs,
May that possess, which to the same belongs.
By *Justice* he should cause a Restoration;
Of all *Incroachments* made by Usurpation;
And recompence for ev'ry Injury
Sustained by Supream Authority,
How ere acquired, if the *Sufferer*
In *conscience*, thereunto obedient were;
And no way active in that innovation,
Which was the former Powr's Eradication.
No party or profession whatsoere,
Neither the Prelate, Priest or Presbyter,
Or other Sect, nor *King* nor *Parliament*
Should be indulg'd to common detriment;
For, that would be destructive to that end,
Whereto all Constitutions ought to tend.
'Tis *mercy*, and performing *righteous things*
That strengthens *Kingdoms*, and preserveth *Kings*;
And they are their best *Subjects* who adhere
To Piety, and sound in Manners are:
Not they who think the glory of a Throne
Consisteth in the Guilding laid thereon:

Or,

Or, in such *Vanities* as did begin
To spring up when the *King* first entred in:
For, though those *Fools* (who such enjoyment crave
Assoon, as of prevayling, hopes they have)
Insult, Jeer, brag, and insolently brave it,
Cry, *Now it is as we our selves would have it*,
And run out into that *Licentiousness*
Which evidently may to all express
What they desire; he, that, on such relies,
Himself, with *Snow-balls* only fortifies;
And will by their assistance be at length
As old *Rome* was, oppressed by his own strength.
And, if abus'd, the *Grace* now offer'd be,
Some, yet may live another change to see:
For, *One* unheeded sits above our heads,
Who mens *Phanatick vanities* derides;
And *Judgements* in dark Clouds concealed are,
Which will surprize us, ere we be aware,
Unless we with more prudent moderation
Shall from henceforward manage that *occasion*
Which GOD hath given of a happy close
Betwixt them, who have over-long been foes,
For, to that end (though not well heeded yet)
The *King* and we are in this posture met.
If, he be now *King by the Grace of GOD*,
(As we entitle him) sent for our good,
And not in wrath: if, as his *Title* saith,
He be a true *Defender of the Faith*,
(Which is my hope) he, seriously will heed,
How in his chief *concernments*, men proceed:
And, if he then findes, that, more in despight
To those whom they hate, than to do him right,
Some things by some are acted: and the spoyl
Of others rather aim'd at, then this *Weal*,

By

(By prosecutions over-violent
To his dishonour and indangerment)
'Twill bring forth an unlooked-for effect
To those, upon whom he without suspect
Doth yet depend; and make him plainly see,
That, from thenceforth, his confidence must be
In GOD, and in those, who, with him partake
For GOD's, for *Justice*, and for *Conscience* sake;
And not in those who value not those things
VVhich most essential are to *Sov'raign Kings*;
Though they pretend to suffer for GOD's *cause*,
And *his*; or, fain obedience to his Laws;
Much less trust them, who did assist the *Boys* (noise
With Shouts, Drums, Guns and Squibs to make
About their *bonfires*, hemmed in with Dances
Scarce modest, and sometimes with petulances
As scandalous, as if those men had best
Their *Loyalty* and *Gratitude* expresst,
Who, when he was proclaim'd, most rudely swagger'd
Drunk to his *Health*, until they spew'd & stagger'd;
Consum'd that, on one *beast*, which to the poor
Distributed, might have refresh'd a score: (*grace*
And, when they should have prais'd GOD, for the
To them vouchsaf'd, blasphem'd him to his face.
If such *prevarications* do presage
A setled pow'r, or a Reformed Age,
I am deceiv'd; and wholly had despair'd
To see our *Breaches* in my time repair'd;
But that the *King* hath given hopes of late,
By some proceeds, that he doth aim thereat;
And by his *Proclamation* startled them
From that, which many did expect from him:
Yea, I have feared, that I might have liv'd
To see all Heath'nish Vanities reviv'd.

(VVith

(With all old *Superſtitions*) and, I pray,
This fear may wholly be remov'd away:
For, what ſome have expected all along,
And, from what *Root*, their zeal to *Kingſhip* ſprung,
By many 'twas fore-ſhown, who did aſpire
To *publick truſt*. That, which they now deſire
Confirms it alſo; and perhaps it may
Be manifeſt to all another day,
When they ſhall either miſs their expectations,
Who welcom'd him with loudeſt *acclamations*,
Or elſe, when they enjoy them; which to ſee,
I ſhould be griv'd, and ſo, I hope would he.
But if to thoſe things, which do now begin
In ev'ry place already, to flow in,
He puts not ſtop, ere further they proceed,
His power, perhaps, it ſhortly will exceeded;
And, we ſhall here behold (with new additions)
Prophaneneſſe, and exploded *Superſtitions*,
Not only countenanced without aw
Of GOD, and *Men*, but ſetled by a Law:
For, this (or I am much deceiv'd) is that
Which is by very many aimed at.
It was not (as theſe did pretend) to bring
From his late baniſhment, their *lawful King*;
Nor love unto his *Perſon*, or his *Cauſe*,
Or zeal to true *Religion* or the *Laws*,
Which made ſo many, who had active been
To *drive him out*, make haſt to *fetch him in*:
Nor, that they could better be content
With *Kingſhip* or ſome other *Government*,
Or perſons then with thoſe that rul'd before:
But ſome did hope to have enjoyed more
A *Liberty*, whereby, without controul
They might in *bruitiſh luſts* at pleaſure roul.

Some had a hoping of raiſing their Eſtate;
In ſome hope ſprung from *Envy* or from *hate*,
Conceiv'd againſt thoſe perſons who acquir'd
Thoſe *honours* or ſome *profits* they deſir'd:
And, not a few, who were at no expence
In this *Kings* ſervice, or to make defence
Of *him* or his *cauſe*, hopefull were to get
(By ſuing to him, and pretending it)
Repair of thoſe conſum'd Eſtates, which they
Had either drunk, or whor'd, or gam'd away.
Some, other, thereby, hoped for fruition
Of their beloved Miſtriſs *Superſtition*;
Freedome, to ſwear GOD *damn them*, without awe
Of *Magiſtrate*, or mulct impos'd by Law;
To waſt, the day, and night, in drinking, gaming,
In cheating, roaring, whoring, and blaſpheming,
Without reproofs. Some looked for encreaſe
Of *Trading*, or of making *Taxes* leſs;
And, otherſome (another way affected)
Together with a King, returns expected
Of *Masks* and *Revels*, *Turnaments* and *Plays*,
May-poles, *Wakes*, *Church-ales* and thoſe *holy-days*,
Wherein young men might have permitted been
As heretofore, to dance upon the Green,
With ſuch-like *liberties* as may be us'd
Sometimes (if ſoberly) and not abus'd:
And, ſome, it may be, had an expection
The *Lords day* ſhould a day of *recreation*
Be made agen; and preaching twice a day,
By ſome new Canon would be took away;
That all men (as they have internal motions)
Might have time for their *pleaſures* or *devotions*.
Theſe were ſtrong *motives* to ſome late Expreſſes
Of *loyalty*, as alſo to th' *addreſſes*

Sub-

Subſcribed not long before by many a one
To OLIVER, and likewiſe to his *Son*,
Whom quickly they deſerted, though they had
To live and die with them profeſſions made
Without enforcement, at the firſt, to make them,
Or at the laſt, ſo tamely to forſake them.
As much they magnifide them in their *Lyricks*,
Heroick *Poems*, *Odes*, and *Penegyricks*,
As they extol the *King*. No *flattering pen*
Could more aſcribe to any mortal men:
And, though ſuch dawbings cannot keep from ſhame
Their *perſons*, nor from infamy their *name*,
(As now appears) yet this *magnificat*
The world ſtill ſings. This *common ſtrain* is that
Which moſt men do affect and in this wiſe
Flattry ſtill ſings to all *Stars* when they riſe:
Yea, all their ſongs unto this preſent day,
Are but the ſame, *new ſet* another way:
And, their *compoſers* do deſerve no more
Then *begging Fidlers* begging at the door.
Who if it might their *ſervile ends* advance,
Would, to the ſame tune play the *devil* a dance.
Such are too many, who do make a ſhow
Of *loyalty* by their *expreſſes* now.
As little worth regarding is their love;
And, doubtleſs very fickle it would prove,
If GOD ſhould be provoked to eſtrange
His favour, and permit another *change*.
They who againſt one party lately cride,
Hang, *hang the Rogues*; againſt the *other ſide*
Would then cry out as loud, Hang, *hang them all*:
And, thoſe whom they now *praiſe*, as much *miſ call*:
For, what their chiefeſt expectations are,
They make it evidently to appear

By *Words* and *Deeds*; and there are ſymptomes too,
What things, if cauſe were given, they would do.
Hornets and *Waſps*, begin to ſhew their ſtings.
The *butterflies* diſplay their pointed wings
In every Garden, and there, ſpawn the ſeed
which *Palmer worms*, and *Catterpillars*, breed.
They, who were lately *Maggots* are grown *Flies*,
In our ears buzzing, fleering in our eyes;
And, up were ſet, the worlds *Gods* altogether
As ſoon as ere the *King* approached hither;
Who, probably, in *Flanders* had remain'd,
If, otherways, their ends they could have gain'd,
And *Dick*, perhaps, GEORGE, *Jack*, or any thing
With *popular app'auſes* had been *King*.
But, theſe *Inſecti*, though they greatly ſwarm,
Can do the *King* not ſo much good, as harm:
Nor can thoſe who through want of wit & courage
Will ſell their *birth-rights* for a meſs of Porredge,
To this eſtabliſhment contribute ought,
Till they be better diſciplin'd and taught:
It is not they in *Linen Ephods*, neither
Thoſe *Chimerims* who now conſpire together;
Nor thoſe vain and fantaſtical baboons
Who jet in Feathers and in *Pantaloons*,
Who fix a *King*; but, thoſe grave men among
Our *Nobles*. And the civil *vulgar throng*,
Who love the *Publick peace*, and do profeſs
A Loyalty in truth and ſoberneſs,
VVithout regard of any *Intereſt*,
Save that, which may with other mens conſiſt.
The reſt (if well conſider'd) are a number
Of *animals*, which more confound and cumber,
Then ſettle *Governments*; and are to *Kings*
But troubleſome unprofitable things.

I

I have obſerv'd them well: and long ago
(Perceiving what they likely were to do,
VVho know the way, as often as they pleaſe
To bring to paſs, their own *Deſignes* by theſe)
Upon *Occaſions* given, was ſo bold,
That what I pre-conjectur'd, I fore-told;
And how theſe *acting* ſingly, or together,
To *publick Damage*, made uſe of each other.
This oft I did before the *Parliament*
Became their *ſelf-deſtroying inſtrument*)
In plain terms, or *Ænigma's*; as the time
Would bear it; and as well in *Proſe* as *Rimes*:
I did the like to *him*, and to his *ſon*,
VVhom GOD permitted to uſurp the *Throne*,
(As two *addreſſes*, which I did prefer
To their own hands, yet extant may declare)
And whereby, ſuch advantages I got
As uſually they get who flatter not.
During the *laſt pow'r* (in an oblique way)
As touching *him*, who reigneth at this day,
I hinted that, which now is come to paſs
In ſuch wiſe, as I might in ſuch a caſe
At ſuch a time as that; with what *Events*,
To his *beginnings* would be *conſequents*,
If on the *Giddy Vulgar* he depended,
In proſecuting what ſhould be intended:
Or, if he ſought a *Kingſhip* to erect
Like what *meer earthly Princes* do effect:
VVherein, although I had no worſe *Deſigne*
Then with the *publick weal* to wrap up *mine*,
I am, for my plain dealing, as a Foe
Both ſcandalized and oppreſſed ſo,
That all the Mercy ſome vouchſafe me would,
Is *Life* deprived of all things that ſhould

In me and my *relations* Life uphold.
Which is a cruelty, and ſuch away,
Of killing men a hundred times aday,
That GOD with due avengement will repay:
For, though men are not ſo, yet he is juſt;
The *meaſure*, which they gave, receive they muſt.
Yea, meaſure *running over*, and *preſt down*,
Unleſs God ſhew more grace then they have ſhown.
I have not much deceived been, in ought
Which with Pre-meditation I fore-thought,
And heretofore divulg'd relating to
Theſe *Nations*, in the things they ought to do;
Or, unto that, which would require their heed,
How therein they go backward, or *proceed*.
I, lately pre conjectur'd and fore-told,
That *London* was a *Mount* whence iſſue ſhould
A *wind*, which hither likely was to blow
A *change*, that of our greateſt *weal* or *woe*,
(As likewiſe of her own) would be the cauſe:
And, by her aid, that change is come to paſſe.
Let her ſo mind it now, that GOD may bleſs
Her *future actings* with a good ſucceſs;
For, that to them this *Caveat* give I may,
Thus purpoſely I ſtept out of the way.
My *Muſe* once more ſhall here likewiſe recal
What I preſag'd would to my ſelf befal;
Yea, though I toucht upon it heretofore,
I will illuſtrate it a little more.
Me therefore, to inſiſt thereon permit,
For as it me concerns to mention it,
It may concern you to, and doth declare
That poor mens wrongs by GOD obſerved are.
Upon my heart I ſtrong impreſſions had,
That I, ſhould of their fall a *ſigne* be made;

Who,

Who for my faithful ſervice me oppreſt;
And, they, who laſt the *ſupreme pow'r* poſſeſt,
This day, both ſee, and feelingly perceive,
That's come to paſſe which they would not believe
To them I told, both jointly and apart,
(But ſeem'd to ſpeak to men without a heart)
That, they in reaſon had good cauſe to fear,
If they ſhould offer ſtill, a Deaf man's Ear
To my *complaints*, a very ſad reward,
Would be the *ſequel* of their Diſ-regard.
Yet, though with humbleneſs I them implor'd
By ev'ry means, which thoſe times did afford,
(Save bribes and flatt'ry they would ſeldome hear
Ought which concerned me, except it were
An *accuſation*; or to grant an *Order*,
Which more my Ruine, then Relief did further;
Or, do me Juſtice during my oppreſſions,
Nigh eighteen years complain'd of by Petitions,
And, by *addreſſes*, tender'd unto them
(Not ſeldome, by ſome hundred at a time)
Nor to me their *Ingagements* made they good;
Nor thoſe *diſcharg'd* by which ingag'd I ſtood
For them; nor for their Debts detain'd from me
Three times ſix years, although made due they be
By *Ordinance* and *Orders*: nor would they
Vouchſafe as much as intereſt to pay,
By them allowed; (though I much did need it,
Both to relieve me, and preſerve my Credit.)
Nor could I that enjoy, which I had bought,
And they had ſold, (as I in Juſtice ought;
Till my Eſtate and Credit was o'rethrown
By them, through their neglecting of their *own*;
Though they were not alone oblig'd unto it,
But likewiſe had both *power* and *means* to do it.

A *ſingle foe*, could do me in one hour
More injury, then all my Friends had pow'r
To right whilſt they reign'd, though I ſeem'd be-friended
Of many, who to *Righteouſneſs* pretended.
Though early at their dores, and alſo late,
As at *Bethesda-pool* the Cripple ſate)
I waited on them, I went ev'ry day
Both without *Help*, and with ſmall *Help*, away;
No more prevailing, then if ſtill I had
To *blocks* or *ſtatutes*, my Petitions made.

Theſe *Grievances*, increaſing ev'ry year,
Rais'd at the length, my *Damages* well near
To twice five thouſand pounds; and ſo increaſt,
My *debts*, by *troubles*, *ſuits*, and *intereſt*,
That *wants*, thereby, ſtill multiplying more,
I was, at laſt, made ſomewhat worſe then poor:
From *ſeven hundred pounds per annum*, brought
To be ſome *hundred pounds* leſs worth then nought,
So looſing my *repute*, with my *eſtate*.
(Which many new perplexities begat)
To ev'ry wrong, I liable was made,
When no means left for my defence I had.
And, moſt men then perceiving that the Doom
Which I fore-ſaw would come, was then nigh come,
And likely to deſtroy them in whoſe hands
Lay all my whole Eſtate in *Debts* and *Lands*,
And, that the Title which thereinIl had,
Would, as they *ſtood* or *fell*, prove *good* or *bad*;
My *Creditors* grew thereby ſo affraid,
What I then ow'd them, never would be paid,
That, more to pay one debt, then would pay two,
Was thereby (maugre all that I could do)
Streight torn away: and I, could neither ſet,
Nor ſell, nor borrow, neither payment get

Of

Of what was due, to buy things neceſſary,
Or ſave my credit till it did miſcarry,
By forfeitures and burthens, caſt upon me,
So mercileſly, that it hath undone me,
As to the world; unleſs GOD ſhall prevent
That, which now threats a further *Detriment*;
For, when the CURS which did before but bawl,
(As when you ſee a *hunted Stag* doth fall
By alber Dogs) immediately fell in,
And from the *fleſh* began to tear the *skin*.
To make complaints, I ſaw it was in vain;
For, none I know to whom I might complain,
With hope of help; and certainly perceived,
That, though by them, I ſeem'd to be bereaved
Of my Eſtate, yet GOD's hand was therein,
And, that the *Judgement* which doth now begin
At his *own Houſe*, did mark me out for one,
Upon whom *Execution* muſt be done:
Therefore, forthwith, examining my heart,
And, finding that far leſs then my deſert
Was brought upon me; to his *Chaſtiſement*
I humbly do ſubmit, and will preſent,
Ere I proceed, this my *Confeſſion*,
With *Praiſes* intermixed, and *Contrition*.

A HYMNE
Of CONFESSION and PRAISE.

I.

LORD, Thou from duſt didſt raiſe me,
When I no being had,
And I in fleſh to praiſe thee,
A living Soul *was made:*

That,

That, therefore, I may praise thee,
as I am bound to do,
Still henceforth let me praise thee,
In Soul and Body too.

2.

To have thy Will fulfilled,
To thee, I oft have pray'd;
Which, that I truly willed,
Now, comes it to be tride;
And, that, my Soul obeys thee,
as thou thy Will mak'st known,
I am resolv'd to praise thee,
by laying down mine own.

3.

Thy Servants are confounded,
this day with shame of face,
And with their Plagues surrounded
for their neglects of Grace;
On us therefore to praise thee
a Judgement is begun,
In which, my heart, to praise thee
still cries, thy Will be done.

4.

And, since by my Transgressions,
the breach was wider made,
I will by my Confessions
unto thy Glory add;
Oh! make thou them to praise thee
so hearty and sincere;
That, other men to praise thee
their failings may declare.

5.

Me, thou hast not corrected
with worse or sharper things.

Then

This are ſometimes inflicted
upon the greateſt Kings :
By Charity *to praiſe thee,*
their wants thou then ſupplid ſt ;
And, now to make me praiſe thee,
that way for me provid'ſt.

6.

Nought heretofore I wanted
wherewith to give thee praiſe ;
But, what to me was granted,
I waſted otherwayes :
And, ſince I did not praiſe thee
when I enjoyed moſt,
I now am come to praiſe thee
when all I had is loſt.

7.

Oft, when my Conſcience *chid me,*
I, in my ſins *went on ;*
She therefore lately led me
to what hath me undone ;
Yet, that, at laſt will praiſe thee,
for which, I ſuffer muſt ;
And I confeſſe to praiſe thee,
that all thy wayes *are juſt.*

8.

The portion *by thee given,*
I, on my Luſts *have ſpent ;*
Sinn'd againſt Thee *and* Heaven,
for which, I now repent :
And ſince I did not praiſe thee,
as I oblig'd have been,
I meekly now do praiſe thee
In ſuff'rings *for my* ſin.

Of

9.

Of earthly Joys *and* Pleaſure
that moſt deſired are,
To me in ample meaſure
thou didſt vouchſafe a ſhare;
But, I for them to praiſe thee
performed not my part;
And therefore, now I praiſe thee
with ſad and contrite heart.

10.

An honeſt Reputation
on me thou haſt beſtown,
That, to this Generation
thy praiſe I might make known.
But by what I ſhould praiſe thee,
I ſought a fruitleſſe fame;
And therefore now I praiſe thee
for my Reproach *and* ſhame.

11.

Of Good Men, *much eſteemed*
I reaſ'red was by thee;
But, better oft I ſeemed
then I could truly be:
I therefore now do praiſe thee
that my Defects *were hid,*
And, that, ſome now diſpraiſe me
for what I never did.

12.

To thee I am a Debter
for what I moſt eſteem;
(*No* earthly bleſſing *better*
deſerving Thanks *doth ſeem*)
And for the, ſame ſtill praiſe thee,
though lately for my ſin,

That

That, for which now I praiſe thee,
a bitter-ſweet *hath been.*

13.

But ſharp *and* ſweets *together*
(through all my life-time paſt)
And, ſingle ſhares *of either*
ſo timely, deign'd thou haſt:
That, I not onely praiſe thee
for what moſt ſweet appear'd;
But, alſo, truly praiſe thee
for what I ſhun'd *and* fear'd

14.

Thou didſt with Robes *adorn me,*
which men of Honour *weare,*
That Fools *the leſſe might ſcorn me*
when I thy praiſe declare:
But, what thou gav'ſt to praiſe thee,
I did to folly *turn:*
And therefore, now I praiſe thee
in Garments *thred-bare-worn.*

15.

To, thouſands, much delightful,
my Youthful days *were made;*
My Heart *was blith, and ſprightful*
thy praiſe the more was ſpread
But, I with them to praiſe thee
did not what ſhould be done;
For which, I'm left to praiſe thee
all day and night, alone.

16.

My private Faith *infringed*
to others and to thee,
Thou lately haſt avenged
by publique breach *to me:*

and

And therefore now I praise thee
for that just doom *of thine;*
Oh! make them also praise thee
whose sins have punish'd mine.

17.

In spight of their Oppressions
who my Destruction *sought,*
Thou gav'st me large possessions,
which now are come to nought:
And since I did not praise thee
when I enjoyed more,
I justly now do praise thee
in Wants, Distresse, *and* Poor.

18.

I, heretofore, had fullness
of ev'ry pleasant meat,
Which brought on me a dulnesse,
that made me thee forget:
And therefore now to praise thee,
Affliction, bread *prepares;*
And thou dost make me praise thee,
in drinking of my tears:

19.

Like Baruch, *out of season*
things for my self I sought;
Misled by Carnal Reason,
lent, borrowed, built, and bought
But, left the way to praise thee
that's taught me in thy Schools,
And therefore now to praise thee
I, numbred am with Fools.

20.

Yet, as to sinck me lower,
Scorns, wrongs, *and* Wants *encrease;*

So

So, dayly Faith gets power,
Hope thrives, and Fears grow leſſe;
To move me to diſpraiſe thee,
the more my Temper tries,
My Spirit, ſtill, to praiſe thee,
a pitch the higher flies.

21.

Though I myſelf have nothing,
in thy hands all things be:
And harbour, food and cloathing
thou wilt provide for me:
For thou haſt means to praiſe thee
ſtirr'd up in every Town,
Whereby each man may praiſe thee
who hath not of his own.

22.

And for Reptue or Treaſures
I will not thee implore;
For friends, lands, goods, and pleaſures
enjoyed heretofore,
I, rather, ask to prviſe thee,
what moſt extolls thy Name,
Although it be to praiſe thee,
in Sorrow, Death, and Shame.

23.

Whilſt here my ſins benight me,
ſtill cauſe thy face to ſhine:
For what will more delight me,
then Corn, and Oyl, and Wine.
And though oppreſſion weighs me
quite down unto the ground,
I, with more joy ſhall praiſe thee,
then when wealth did abound.

And whatsoe'r betide me
I will not change my Case,
With any who derides me,
nor shall distrust thy Grace,
My soul desires to praise thee,
and loves thy praise so well,
That, might I there best praise thee
thee, praise I would in HELL.

25.

For, Thee to love *thou mov'st me,*
which shews thou lovest Me,
And doubtlesse whilst thou lovest me,
ev'n Hell a Heaven *would be:*
Since, Love enough to praise Thee,
he, that could thither bear,
Should make the Devils *praise thee,*
And, quench the Fires there.

26.

For LOVE *all things created,*
subdued Hell *and* Death;
Thy Law it hath compleated,
outlasteth Hope *and* Faith.
Thou, when that love *doth praise thee,*
giv'st best respects thereto;
And, till in love we praise thee.
in vain is all we do.

27.

Were I *therefore bereaven*
of all that's called mine,
Of Body, Soul, *and* Heaven,
my love *should live in thine:*
And, as I *then did praise thee,*
when I *no* being *had;*

So I again ſhall praiſe thee,
When I am quite unmade.

28.

But, never comprehended
Can be thy Love *to me;*
And therefore never ended
My Songs *of* praiſe *muſt be:*
A Hymne *wherein to praiſe thee*
I have on earth begun;
And better hope to praiſe thee
When this ſhort life *is done.*

29.

Then, when aſleep Death *lays me,*
LORD, *let me from the* Grave
(*Where* Dead-men *cannot praiſe thee*
A Joyful Riſing *have:*
Let thoſe likewiſe who praiſe thee
With me, whilſt I am here,
Where Saints *and* Angels *praiſe thee,*
(*To* praiſe thee) *meet me there.*

Two other Meditations here I'll add,
Which though ſuch *Muſings* mean eſteem have had
In latter times, may now as uſeful be
To ſome, in my caſe, as they are to me.

1.

BUt are in my Riches gone?
and all thoſe fled away
Whoſe love depended thereupon?
for ever, Farewell *they.*
Since theſe have gotten wings,
I will not them purſue;
But ſet my heart on better things,
and bid them quite adieu.

'Tis GOD that gives and takes,
whose love remains the same;
And whether rich or poor he makes,
still blessed be his Name.
With suffrings to comply,
loth was I to begin,
But better thoughts of them have I,
since they have proved been.

3.

For, what I dreadfull thought
when first the same appear'd,
Hath joys to me by sorrows brought;
and hopes by what I fear'd.
To be despis'd and poor
if in my GOD I trust,
Will me at last advantage more
then if I nothing lost.

4.

Long time I have profest
in words a Christian Creed,
And now am with occasions blest
to shew it forth by Deed.
We, holy men would seem,
and up for Saints are cride,
But now comes that Probation time
In which we must be tride.

5.

Whilst Riches I enjoyd,
They made me but a drudge,
To be on their affairs imployd,
and on their Errands trudge.
Me poor my plenties kept;
made me engage my Friends;

And

And often wake whilſt others ſlept,
to wait upon their ends.

6.

They filld me with Deſires,
whoſe Luſting *endleſſe was,*
And onely brought forth thorns *and* briers
to choak the ſeeds of Grace.
They made me fearful too
Of Tyrants *and of* Knaves,
Yea (which is ten times worſe then ſo)
Made me a ſlave *to* ſlayes.

7.

My heart *then be content,*
let wealth *and* honour *go,*
For, better things to thee are meant
then theſe can raiſe thee to.
Let thoſe who on them dote,
by our deportment ſee,
That in thoſe Gods we truſted not
which their chief Idols be.

8.

Though my deſpightful Foes
Now my Eſtate is gone,
(I having nothing elſe to loſe)
my body ſeize upon,
Therefore take thou no care,
for GOD *thy help will be,*
And put on them a greater fear
then they can put on thee.

9.

And to encreaſe that load
which I at preſent bear,
Though they ſay Where *now is thy* God,
of whom thy boaſting were?

He will of me, of me be found,
and also make it known,
(When open shame shall them confound)
that he my Cause *doth own.*

10.

Thy Cross *with patience take,*
do not thereat repine,
But bear it stoutly for his sake
who bore his Cross *for thine.*
Still meekly in thy way
therewith proceed thou so,
That others it encourage may
to what they see thee do.

11.

The Lot *of* Saints *hath been*
Afflictions, Wants, *and* Scorns;
And he that is the best of Men
was mockt and crown'd with Thorns.
No House *to him they gave*
wherein to rest his head;
Him also in a borrow'd Grave,
they laid when he was dead.

12.

Yea, he that's LORD *of all*
when first with flesh arrayd,
Was meanly housed in a Stall,
and in Manger *layd.*
A Guest *so poor he was,*
that whilst he lodged there,
The labouring Ox, *and toyling* Ass
his Chamber-fellows *were.*

13.

Yet Wisemen *from the East,*
were guided by a Star,

To bring to this despised Guest
Gold, Frankincence and Myrrhe,
They fooled for his sake
a Tyrannizing King;
GOD'S Angels, *care of him did take,*
and round about him sing,

14.

To him, allide am I,
and he will send to me,
Howere obscurd, the like supply,
as oft as need shall be.
For timely he relieves
all those that trust in him,
And charge unto his Angels gives,
to be a guard to them.

15.

In Stables, Barns *and* Stalls,
the poor as much he heeds,
As those that are in Princes halls,
to help them at their needs.
Yea, unto them he comes,
and will their suffrings *mark,*
Although they lie in nasty Rooms,
or Dungeons *deep and dark.*

16.

A portion *more secure*
then Goods *or* Lands *is he,*
An Heritage *that will endure*
when Kingdoms *lost shall be.*
And when exposd to shame
their Bodies *we behold,*
It shall more magnifie their name,
then Statues *made of gold.*

17.

But this to them will seem
who dote on outward things,
No better then an idle Dreame
which no assurance brings.
If pompously they live,
and in rich Tombs *may lie,*
Themselves they happy men believe,
although like beasts they die.

18.

And I am half in fear
when this is sung among
Those who in love with riches are,
'twill seem a Bedlam-Song;
For, seldome we perceive
that when his Mammon's *gone,*
A Rich Man's *able to believe,*
he is not quite undone.

19.

It makes them almost mad
to hear another preach,
That joyes and comfort may be had
whereto they cannot reach.
LORD *help their unbeliefe,*
and mitigate their fears;
For, though they pity not my griefe,
yet, I do pity theirs.

20.

Preserve in me that Grace
which now infus'd I find;
And let not time, events nor place,
hereafter change my mind:
For in them good *or* bad,
External things *have nought;*

But

But, as Good, *or* ill use *is made,*
Or else, as got or sought.

Another Meditation relating to the *Authors* present Condition.

1.

MY Foes, *you have your hearts desire,*
a spoyle of me you make;
And (as I hear) you now inquire
what Course *I mean to take.*
I now am brought so low, you say,
so destitute and poor,
That well assure your selves you may
I shall arise no more.

2.

You, naytheless may be deceiv'd,
and of your aims have mist;
For, in those things which are bereav'd,
my wealth doth not consist:
And I have that within my view
which if pursude it be,
May make me as much laugh at you,
as you now laugh at me.

3.

But, though it makes you to be glad
to see my griefs encreast,
I have for some of you been sad
when you were less opprest.
And if you shall go forward still
in doing causelesse wrong,
I, who now at your folly smile,
may weep for you ere long.

4.

The greatest harm I wish my Foes
when me most wronged have,
Is, that themselves they may not lose
by what they seek to have.
And when that they shall come to try
what they have brought me to,
That they nuoght else may loose thereby
but what would them undo.

5.

Man liveth not by Bread *alone*
and that (should it be told)
Which now my life depends upon
your eyes cannot behold.
You robb'd me of External Things,
but what the worse am I,
If I have in me Living Springs
that never will be dry.

6.

From that, which you debar me from,
me, long you cannot keep;
My Noon *is past, my* Night *is come,*
and I shall shortly sleep.
At first, to Wither *I was born*
(*though then a springing* Tree)
And now my leavss *away are torn,*
I can but Wither'd be.

7.

The Birds *do live, the* Lilies *grow,*
and are well cloath'd and fed;
Yet eun not spin, nor plow, nor sow,
to get them Cloathes *and* Bread:
I, therefore am without despair,
that he who cloaths the Grass,

and

And feeds the small'st Fowls *of the Air,*
will heed my present Case.

8.

But if my Loe *reserve she shall*
until another Life,
The worst that can to me befall,
well bring more Joy *then* Grief:
As Nightingales *in Summer do,*
I'll sing all Night *and* Day;
And so shall in a month or two,
sing Care *and* Life *away.*

Refreshed by these pertinent *Digressions,*
Which fortifie my *faith* against oppressions,
I will proceed to make an *application*
Of what pertaineth to my last Narration.
The main *breach* made upon me (and which drew
Those mischiefs that did afterwards ensue)
To me did happen some few days before
That *Parliament* was last shut out of door,
By whom those *Grievances* on me were brought,
And, then that fell on them, which I fore-thought
And did foretell; perhaps that others may
Be wary, how they needlesly delay
That *justice* which to poorest men belongs,
When much opressed by continued wrongs;
Which GOD will execute, at first or last,
Hereafter as he hath done in times past.
In this *Relation*, I, nor *Poetize*;
(As some may fancie) nor *Hyperbolize*:
But, here, in simple plainnesse have set down
The naked *truth*, that when it shall be known,
GOD may be better prayed, and these *Nations*
Thenceforth take heed of wilful *provocations*.

For,

For, greater *miſchief* then to moſt appears,
(And very many *complicated ſnares*)
Intangle thouſands, who deſtructively
Oppreſſed are this day, as much as I:
To whom the grace intended can derive
Nought elſe, but ſuch a life as I would give
Ten times away, to free them from Oppreſſion,
Who ſuffer with me, by my ſad condition;
And, whoſe complainings, and ſoul-piercing words,
Lie pricking at my Heart, like Darts and Swords.
How GOD hath fore-determin'd to diſpoſe
Of me, from this time forth, he onely knows;
And, his *will* ſhall be mine; but, if this *change*
Brings good to me, it will be very ſtrange:
For, men *prophane eſteem'd*, would then appear
More juſt, then they who *ſaints reputed* were;
My *foes* much kinder, then they who profeſt
To be my *friends*, and whom I ſerved beſt:
As yet, he hath retain'd me in their power,
Who day and night, are hunting to devour;
And, letteth looſe upon me ſuch a Herd
Of *brutes*, as *David* heretofore compar'd
To Dogs, Bulls, Lyons, Serpents, and to thoſe
From out of whoſe mouths, Adders Poyſon flows;
Whoſe *throats* are like devouring *graves*; whoſe
Are Mints of ſlanders & oppreſſive wrongs; (*tongues*
In ſecret, on a ſudden ſhooting words
More ſharp then arrowes, or two-edged ſwords;
And were theſe only Foes profeſt, their ſcorn
Or malice, might with much more eaſe be born:
But, ſome of them, are thoſe who many days
Walk'd with me friend-like in the ſelf ſame ways;
And, *Neighbours* and acquaintance do begin
To be to me, as his to him had been:

My

My love to them, with hatred they requite;
For kindnesses, returning me despight.
Of me, their scurrile Songs the *drunkards* make,
With whom the scoffers in their jeers partake.
They, who as yesterday, pretended had
Some kindness, are malitiously grown mad,
Combining and conspiring, how they may
My Life, Estate and Credit take away;
As if until I wholly were destroy'd
Their expectations could not be enjoy'd:
Although I know no good that can arise
To them, by what against me they devise:
Or why such wrongs by them to me are done,
Except it be, because I did them none:
Or, else, for that their wayes I look into,
More, then they are well-pleased I should do.
For, be it known, they who are thus inrag'd
Are not of those who formerly ingag'd,
In that *cause* which I lately did oppose;
No, no, so justly, these are not my Foes:
But, men, (if they deserve that name) whose base
Dissembling Heart, false Tongues, and fleeced Face:
Inclines them to make shew, as if they never
Did any thing against the *King* endeavour:
Whereas, a *chief* of that *debauched crew*,
With his drawn Sword the late *King* did pursue;
And boasted heretofore (with his own breath)
Of personal assistance at his death:
Another of them, that he might endear
Himself to those who last inthroned were,
Made *Headless* this Kings *picture*; vowing then,
So to have done to him, had he there been.
These are my persecutors; these are they
Who help spread snares and mischiefes in my way:

And,

And, ſome of thoſe who yet in power abide,
(By playing faſt and looſe on either ſide)
Are their *abettors*; for no cauſe to me
Yet known; unleſs they know I ſee
Their Juglings: or perhaps, becauſe they fear
I may hereafter make them to appear.
Whereas, I rather (for my Countries ſake)
To GOD, for their Converſion, prayers make,
That, timely, they their malice may repent,
Their own, and our perditions to prevent;
And that by our maliciouſneſſe they bring
No Damage to theſe *Realms*, or to the *King*,
To ſuperſiede that Mercy, which I find
GOD, te confer on us, is now inclinde,
Becauſe our *weal* and *woe* will be involv'd,
Within each others, as we are reſolv'd,
And, as for time to come we ſhall perſever
In Union, or neglect a *good endeavour*.
Though by our ſins, and by the ſins of thoſe
Who were acknowledged (however choſe)
For our *Truſtees*, our late immunities
Are wholly forfeited, whilſt GOD ſhall pleaſe;
There is an open Gate, through which I view
A better way, then we do yet purſue,
To re-obtain them, and to ſettle that
Deſired Peace which we have aimed at.
There is a hope, this King will be ſo juſt
(When thoſe in whom the common people truſt
He thorowly hath tride) to let us ſee,
That, he ſhall prove at laſt our beſt *Truſtee*,
Next under GOD; and for us do much more
Then all our Parliaments did heretofore,
Or will do now; for, they often do thoſe
Reſemble ſo, by whom they have been choſe,

That

That, we in probability ſhall never
Accompliſh that for which we do endeavour,
Till GOD ſhall other inſtruments provide
To do his work, and throw all theſe aſide.
He, thoſe that are in being, doth permit
To be therein with him, Co-workers yet:
And there's a courſe that may with *eaſe be taken*
To build a *Throne*, which never ſhall be ſhaken;
For, if that be performed, whereupon
The *King* is re-admitted to the Throne;
And, if due glory to the *King* of Heav'n
Shall for the mercy now vouchſaf'd be giv'n,
His *chaſtiſement* (nigh twice ſo many years)
Continuing as *Nebuchadnezzars*)
Will make way in this day of *probation*,
To much more, then was by that Reſtoration
Vouchſaf'd to him; for, he eſtabliſh may
A Throne to laſt until the *Judgement day*;
Whereby, ſhall be continu'd (ſo far forth
As may concern *Chriſts Kingdome* here on earth)
The *Majeſtracy* and the *Miniſtry*,
(If we looſe not this opportunity)
Reform'd and vindicated (in ſhort time)
From thoſe *contempts* which have been caſt on them.
Yea, if this *King* neglect not now to do
That, whereto *providence* doth prompt him to,
And would *aſſiſt* him in; the more he found
At his *Return* confuſions to abound,
The more he ſhall be magnifide thereby,
If, by his wiſdome and his induſtry,
With GOD's aſſiſtance, he ſhall ſo reſtore
Thoſe *Pow'rs*, that they may interfere no more:
For, then they ſhall apart, and both together,
Be active and a ſtrengthning to each other,

To

To those good ends for which they were ordain'd;
VVhich was, that wickedness should be restrain'd;
And that each other men might not oppress,
But, in uprightness and in holiness
Live lovingly, and serviceable here
To GOD, and each to other, without fear.
My *Genius* many times inclineth me
Of these things his *Remembrancer* to be:
But, I have neither place to undertake
That *Office*, nor a *fluent tongue* to speak;
And should I write, I have so often tride
That course and found my writings cast aside,
(Though want of will, or leisure to peruse them,
Or else referr'd to those who did abuse them)
That, seldome times, the good effects they wrought,
VVhich by them I have rationally sought;
And they have not alone been often scorn'd,
But also to my advantage turn'd.
Beside, *Kings* will not easily forgo
What they resolve to *act*, or *not to do*:
So wedded are they to their Policies,
And so bedazled are their Carnal Eyes
With that bewitching splendor and false glory
VVhich *Satan* put on *Kingdoms transitory*,
That, as to *Jeroboam* it befel,
Though I should with a *threefold miracle*
My word confirm; a *sequel* might succeed
As ineffectual as at that time did.
But, to neglect ought, which I think (in reason)
Tends to secure the *King*, may be high treason:
On his behalf therefore, to GOD in prayer,
(To whom I can more easily repair)
I will address my self, without delay,
In words both *weigh'd* and *measur'd* for him pray;

And

And ſpread them on that Paper, to remain
For thoſe that will to pray them o'er again;
Till that which I on his behalf have prayd,
Shall ſome way to his knowledge be conveyd.

GReat King of Kings, *to whom are chiefly giv'n*
All praiſes; *who, in* Hell, *in* Earth, *in* Heav'n,
Haſt Sov'raign Pow'r: *who* Kingdomes *doſt beſtow*,
Change Governments, *ſet up and overthrow*
As thou ſhalt pleaſe and alwaies art both juſt
And merciful *in ev'ry thing thou doſt:*
Since thou, by Interchanges *of thy* Grace
And Judgements, *haſt a long time in this* place
Vouchſaf'd Experiments *which do declare*
What Thou art, *and what, in* our ſelves we are.
(*Informed us of what is now at hand*
By ſignes *upon the* waters *and the* Land,
As alſo in the aire *by* peace *and* battle
By judgements upon Men, *and upon* Cattle)
And pleaſed art (*as we behold this day*)
To bring our King *into a likely way*
Of ſettlement *upon his* Fathers Throne:
Perfect, I pray thee, the work thou haſt begun.
Let thy vouchſafing him a Reſtoration,
Unclog'd with an Explicite obligation,
No diſadvantage to thy people bring,
But rather adde more honour to the King,
By manifeſting that his actings *be*
Products of Vertue, *from compulſion free:*
And leſt they fall into that great offence
Which may obdure into Impenitence,
(*As* Jeroboam *and his* people *did*
When their Idolatry *thou didſt forbid*)

Per-

Permit thou not his Failings *or his* Sin,
To fruſtrate what thy Mercy *doth begin.*
Let all theſe Nations *on their part endeavour*
To make this Reconcilement *firm for ever,*
By that Obedience *joyn'd with true* Affection,
Which may deſerve his Fatherly Protection:
And let their welfare be to him as dear,
As if they Children of his body *were:*
For, no Bond of Allegiance *firm abides,*
If equally not faſtned on both ſides;
Nor can their mutual Ties *long laſting be,*
Unleſſe their Duties *they perform to thee,*
Their Sov'raign Paramount *who, ſearch doſt make*
What courſe thy Vice-Roys, *and their* ſubjects *take:*
And alwaies doſt a wicked People *bring*
To be enſlaved by a wicked King;
Not long preſerving any Kingdome *clear*
From Rebels, *where the* Princes *Tyrants are:*
For, thou acceppteſt no Perſon, *as to that*
Which unto Common Juſtice *doth relate;*
Though ſlowly, many times, thy Judgements *come,*
That Mercy *may have time to bring them home.*
Since he who governs men ought to be juſt,
On his part let the King perform his Truſt
On him impoſed, and ſincerely do
All things that really conduce thereto;
Shunning ſuch Flatterers, *and ſuch* Whiſperings
As by degrees may tempt him to thoſe things
Which will at laſt divide them from each other
Whom now thy Providence *hath brought together,*
Leſt they by Fraudulent Equivocations
Annihilate each others Expectations.
With Wiſdom *and with* Grace, *his Heart enlarge,*
The Duties of his Calling *to diſcharge,*

Without

VVithout pretending more than he intends;
Which practise alwaies in dishonour ends.
When once the promise of a King *is broken,*
Few afterward regard what shall be spoken
By him, what probable excuse soever
To vindicate himself he shall indeavour:
And though in his Designs *a while he speeds*
That's one in Words, *another in his* Deeds;
Yet, he who by that practice gaineth most,
Gets nothing at the last whereof to boast.
Let him take counsel from thy VVritten VVord,
How he should weild the Scepter *and the* Sword,
Lest they may prove worse Tools, *than if he had*
Been born to use the Mattock *and the* Spade.
Incline him also to enure his Ear,
The Voice of Truth *in her own terms to hear,*
Lest of such things as to his Weal pertain,
He may sometimes in ignorance remain.
And since he is thy Steward *both by* Name
And Office, *let him execute the same,*
As one who knows, that he for all things done
Must give accompt, *and no man knows how soon.*
For tho, thou call'st Kings *Gods, yet dye they must*
Like other men, and mingle with their Dust.
Him, keep thou mindful, that thou didst not make
These Nations *for his ends, or for his sake,*
But him to be their Servant; *and to own*
No Priviledges *upon him bestown*
But for their VVelfare; *and that he should do*
To all men as he would be done unto.
True-hearted men, *to serve him, let him take,*
Or them by his example such to make,
Instruct him, LORD, *for, one of these will be*
More useful, than of others, two or three.

When

What he is in Himself, *let it be known*
By those, on whom his Favours *are bestown,*
Though undeserved, he vouchsafe to some
His Grace, *that they more gracious may become;*
As thou dost oftentimes, when we transgress
Through frailty, *and not with* maliciousness.
Make him consider well, things lately past,
With what at present *thou vouchsafed hast,*
And what may yet ensue: Make him to mind
(If thereof, him forgetful thou shalt find) (him;
Through what wants, *to* abundance *thou hast brought*
What Lessons, *by* Affliction *thou hast taught him;*
What Snares *and* Dangers, *thou hast freed him from,*
To what security *he now is come,*
Without premis'd Conditions, *or engaging*
Himself with others; or, by what the waging
Of War *might have requir'd, or by complying*
With those, who for self-ends, *at watch were lying:*
What Hopes, and Fears, and Doubts, he had that night
In which he made escape from Worster-Fight;
As also, when he Sanctuary *took*
Within the Body of a Hollow Oak;
What secret Vows and Promises were made
By him to thee, when he Direction had
Unto that LANE, *whereby he found a pass*
Out of those hazards wherein then he was:
Make him therewith consider, to what end
That great Deliverance *thou didst intend,*
And what thou mayst expect this day from him
For all by thee vouchsafed since that time.
Moreover, make him take especial heed,
Why thou with him and others didst proceed
As we have lately seen: wherefore, all those
And their Adheres, *who, most did him oppose,*

Thou

Thou giv'ſt into his hands: why, from the Throne
Thou flung'ſt him; why, again ſetſt him thereon;
Leſt elſe, Falſe Prophets, *or* Court-Paraſites,
Detractors, *bold* Impoſtors, Hypocrites,
Or ſuch like, may divert him by Deluſions
To that which is purſude with ſad concluſions,
And not ſo much to his Well-being *tends,*
As to accompliſh their own wicked ends:
Or, leſt an Over-weening *may perſwade him,*
That his own Wiſdom *prevalent hath made him;*
And that thou haſt vouchſaf'd a good ſucceſs
To his Deſires, for his own Righteouſneſs.
Let him ſome way, provide a Reparation
Of Publick Faith, *by whoſe late violation*
Theſe Nations *are defam'd; and (which is worſe)*
Made liable unto a dreadful Curſe
Which may extend to him. Unſafe is he
With People that anathemized be.
His Perſon, *though their* ſuff'rings *reach not to,*
To thoſe, who now to him relate, they do;
And, thoſe Oppreſſions which are lately caſt
On thouſands, will extend to him at laſt,
If he endeavour not what in him lies
To cure their Grievances, *and ſtint their* Cries:
For well enough it doth appear to thee,
That, neither all Men, *nor their* Cauſes *be*
Such as to him they repreſented are;
Or, as unto the World *they yet appear.*
As mercy, *therefore thou haſt ſhown to him*
So let him alſo mercy *ſhew to them*
Who now are in his pow'r: for, although thee
They have offended, they, thy people *be;*
And I deſire it ſhould by him be heeded,
That whoſoe'er againſt ſuch have proceeded

Beyond thy Limits (*to purſue their own*
Revenge *or* Ends) *do ſo incur thy frown,*
That on themſelves it brings at latter end
Thoſe miſchiefs *which to others they intend.*
Let him take alſo conſcientious heed,
He makes that pardon *which is promiſed,*
(*So far as thou allow'ſt*) *ſo full and free,*
As he expects, thine *unto him ſhould be;*
Elſe, Reckonings, 'twixt you two will not be even,
For, as he pardons, *he ſhall be* forgiven.
Diſcerning give him, betwixt Rights *and* Wrongs,
To whom a Frown, *to whom a* Smile *belongs;*
Betwixt uſurpt Prerogatives, *and thoſe*
Through whoſe Defects, Pow'r-needful *he may loſe;*
'Twixt Formal *and* Eſſential Pieties,
True Doctrines, *and deluding* Sophiſtries;
Betwixt Nathaniel, *and an* Ananias,
Men byaſſed, and men without a Byas;
Betwixt thy Prophets, *and the Prieſts of* Baal,
By whatſoever Names *themſelves they call:*
Leſt peradventure, ſome of thoſe he takes
Into his boſome, may at laſt prove Snakes.
Give him an underſtanding heart, to judge
Betwixt true and pretended Sacriledge;
Leſt ſuch as heretofore befooled Kings,
By placing Holineſs *in* Common Things,
Turn thy true Worſhip *into* Superſtitions,
To multiply their temporal Fruitions;
Abuſe his Piety *as much (or more)*
As they abuſed Princes *heretofore;*
Beſainting *them for their miſplaced Zeal,*
When 'tis but ſuch as was in Jezabel,
Who fed four hundred Prophets *ev'ry day*
From her own Table; *ſuch, perhaps as they*

Who

Who in theſe daies do arrogate to be
Thy Prophets, *or* Apoſtles *ſent from thee:*
or, what are they ought better, who now dare
To count thoſe Holy Things *which offer'd were*
To Devils; *and, would that, as* ſacred *hold*
For which the ſouls of men *were bought and ſold?*
Such Merchants *may among us now be found,*
And therefore (leſt ere long they more abound)
Enable and incline the King *to try*
All ſpirits; *that, with none he may comply,*
Who may by his indulgence undermine
His Throne, *and ſet the* MAN *of* SIN *on thine.*
Thy Paſtors *teach him to diſtinguiſh from*
Thoſe Theeves, *who in at* window *uſe to come:*
And make him cheriſh thoſe that are ſincere
In thy Profeſſion, *by what name ſoe'er*
They ſhall be call'd; ſince, things may be the ſame
Eſſentially, which differ in the Name.
LORD! *'tis thy* Cauſe, *for which I have begun*
This Pleading; *I will therefore plead it on.*
Let him of Demas *and* Diotrephes
Take ſpecial heed: for, perilous are theſe;
And ſo are alſo they who do ſuppoſe
Religion *doth conſiſt in* mimick ſhows,
Or, in thoſe Gaudy Furnitures, *with which*
The Scarlet-Strumpet, *Nations did bewitch:*
Or in obſerving things indifferent,
As if Eſſentially pertinent;
Or in oppoſing or neglecting them
Contentiouſly; or, with the mind of them
Who ſaid, What needs this waſte? *for, nor their* uſe
Nor their diſ-uſe, *but onely their* abuſe,
Gives juſt offence: yea, 'tis not our abating,
Or adding; *but, 'tis our neceſſitating*

Indifferent Things, *which renders them to be*
Offensive to thy Saints, *or unto thee.*
Let him take heed of those, who with pretence
To Piety, *affect* Pre-eminence:
For, those began the Quarrel whence did spring
The Breach *betwixt this* People *and the* King,
And those, Oh GOD! *if thou prevent it not,*
Will re-beget what they at first begot.
The King *was young when hee departed hence,*
And could not know them then; they, ever since
Were in a posture, which suppresst their pride,
And made them lay their haughtiness aside:
But when their late pluckt wings are over-grown
With Feathers, they will perfectly be known.
Vouchsafe him such a sanctifide discerning,
That neither their Formalities *nor* Learning,
Their Fawnings, *their* Dissembled Sanctity,
Or their pretendings to Antiquity,
Deceive him; for, by such like specious sleights
The Great Deceiver *brought in his* Deceits.
Wee Old Impostors *have, as well as* New,
And Truth *is made a baud to things untrue*
When men rely on men; and, by Records
Of their own forging, dare arraign thy words
Before their Bar; *whereas, they should be try'd*
(When they are question'd) by none else beside
Thy Spirit *and their* Peers: *which Priviledge*
(If they might have before an upright Judge)
Would end a thousand Quarrels, which will never
Till then have end; but multiply for ever.

I know no prudent Christian, *who dislikes*
The Name *or* Officer, *term'd by the* Greeks
Episcopos (*and wee in English call*
An Overseer) *if Episcopal*

Hee

He truly be, and ſeeks not to obtrude
On other men a carnal ſervitude.
All Presbyters (*as by thy* Word *appears*)
Are Biſhops, *and all* Biſhops *Presbyters;*
And thou conferr'dſt precedency on none,
Except it be for Orders *ſake alone,*
To proſecute ſuch things as have relations
To thy Affairs, *in ſeveral* Congregations;
As when that we, confuſions to prevent,
A Prolocutor, *or a* Preſident
In Synods, *and in* Counſels *conſtitute,*
To whom a double honour we impute.
For ſuch like ends (*if uſed ſoberly*)
To ſome, belongeth a Precedency;
Yea, thy Church, *being of a large extent,*
Muſt have both Overſeers eminent,
And ſuper-eminent, *that ſo ſhe may*
With ſpeed and eaſe, in a well order'd way,
(*As need requires*) *thoſe things communicate,*
Which either Univerſally *relate,*
Or to Particulars. *And, to purſue*
This Order, *there is doubtleſs alſo due*
To ſuch, proportionably, both reſpect,
And maintenance, *to give it an effect,*
With which all perſons duly qualifide
For that high Calling, *will content abide;*
Although it otherwhile amounts to leſs
Than when Corruption *ſprung from an* Exceſs;
And thy Apoſtle *hath declar'd from thee,*
That thus a Biſhop *qualifi'd ſhould be.*

A man that lives an unreproved Life,
The Conjugal Companion of one Wife,

One watchful, temperate, and hospitable,
One well compos'd, and for instruction able;
A man, that from excess in Wine refrains,
That seeks not to be rich by sordid gains:
That neither is malicious, nor a striker,
Nor of ought avariciously a seeker,
But just, no Novice; one that without blame
Guides his own house, and hath an honest fame.

And thou hast shew'd us, how he should be chose
When Judas *his* Apostleship *did lose.*
If, I mistake thy Paterns, *make them*, LORD,
Such as may therewith ev'ry way accord;
And so the Kings Heart toward them dispose,
That as Matthias *was, they may be chose:*
For, whilst for their admittance *they depend*
Upon mens pleasures, they will more intend
Their services *than* thine: *but, when they be*
Elected by their Peers, *and then by* Thee,
As heretofore; they shall defie the BEAST,
And overthrow the Throne *of* Antichrist.
Let him no Pow'r *usurp, whereby these may*
Election have, by any other way
Than is agreeable to his intent,
By whom his Messengers *at first were sent:*
For, by that means, into thy Church *were brought*
Such Overseers, *as much more have sought*
To serve themselves *than* thee; *much scandaliz'd*
Thy Congregations, *and made Truth despis'd.*
Such, as unlike to those Apostles *be*
Which were ordained by thy Christ *and* Thee.
Their Pomp *and* Habit, Avarice *and* Pride,
Their Language, *and some other marks beside,*

Are

Are Symptomes *which do make it very plain,*
To whom, *and to what* Kingdome *they pertain;*
And that they seek not thine; unless, Oh GOD,
Thy Holy word *I have miss-understood.*
I did believe the Kingdome *of thy* Son,
VVhich was at first in poverty *begun*
By him, who had all Riches *at command,*
VVith all things in a readiness at hand
That might at once have made his Kingdome *here*
More glorious than the Popedome *doth appear,*
VVould not have left it struggling for that glory
VVhich is compleated by things transitory,
Nigh sev'nteen hundred years had they been so
Essential, as some think they are thereto.
In my simplicity, I rather thought
That hee who to advance his Kingdome sought
By Piety *and* Meekness, *did intend*
That way *to glorifie it to the end*
Of Carnal vanities, *and should have had*
Such Officers *and* Overseers *made*
As rather therewith suited, than with those
VVhose Kingdoms Satan *hath at his disposе:*
And that they should have had throughout all ages
The self-same Badges, Liveries *and* Wages
As at the first, not such as some do now
Usurp and challenge as a sacred due,
Making them seem Ambassadours *to bee*
Sent from the great Turk, *rather than from thee.*
Thus I believ'd, LORD, *this, beleeve I still*
To bee according to thy sacred VVill:
And thou dost know, that what I now expresse,
Flows from no self-ends, *or maliciousness.*
VVithout Compliances *with such as these,*
The King *may reign with* honour, *if hee please:*

And

And with more ſafety, than if they acquir'd
That whereunto they lately had aſpir'd.
But, I confeſs, a pow'r he cannot have,
Both Soul and Body ſo much to inſlave,
As by their help, who in theſe latter Ages,
Have got two Maſters, *and* two ſorts of Wages;
And, by whoſe aid, the Throne *of* Antichriſt
Doth not a little, at this day, ſubſiſt.
LORD, *therefore, to maintain the* Pageantry
And Luſts of an exploded Prelacy,
Let not the KING expoſe to deſolation
So many thouſand perſons in this Nation,
As now are like to ſuffer, by a Rabble
Both unto Thee *and* Him *unſerviceable.*
They, who are uſeful Officers *of thine,*
According to that Antient Diſcipline,
Which from thy Holy Word *we do derive,*
And from the practice of Times Primitive,
May be provided for, without that coſt
Which hath for many years on them been loſt;
Without incurring needleſs violations
Of Contracts, *or th'* Ingagements *of theſe Nations;*
Without expoſing many Families
To ſuddenly-deſtructive Miſeries;
And without hazarding of thoſe Events
Which to ſuch harſhneſs may be Conſequents.
The Temp'ralties *and* Lordſhips *they poſſeſt,*
Belong'd not to the Calling *they profeſt.*
When firſt they were conferr'd, they brought perdition
To Piety, *encreaſe to* Superſtition,
And Miſchief to the Saints; for which they are
Ejected from them by that Civil War
Which they occaſion'd; and though re-poſſeſſion
They may have for a while, by thy permiſſion,

I have a thought, that at their Reſtoration
(As at new laying Jericho's *foundation)*
Some ſignal thing will then be done that ſhall
Declare, thou art not pleaſed therewithall;
Which, from thy purpoſe if it diſagree
Pardon this babling of my thought to thee.
That thus, Oh LORD! my heart is now inclin'd
Concerning theſe, to ſpeak to thee my mind,
'Tis not becauſe thou need'ſt it ſhould be told,
But, that hereby, ſome other better ſhould
Conſider what by their means may befall,
Both in things ghoſtly, and things corporal.
Thou knoweſt that it is not my eſtate,
Which is by theſe in hazard now of late
To be bereft: for whether unto theſe,
Or unto mee, to give it thou ſhalt pleaſe,
I am content; ſince all the world is thine,
And ſo much as is needful, ſhall be mine.
Thou likewiſe knoweſt, that of none of theſe,
I judge the Perſons, *or the* Conſciences;
But, that I am in charity with all,
And, leave them by thy Doom *to ſtand or fall.*
The various Forms *of worſhipping of thee;*
Within thy Church *are no offence to mee;*
Becauſe there may be poſſibly Salvation
Through Chriſt, *in every* Chriſtian Diſpenſation,
To thoſe, who with a conſcientiouſneſs,
Beleeve and practiſe what they do profeſs.
The Prelates, *not thy* Biſhops, *I oppoſe;*
Nor Prelates, *if they nought on mee impoſe,*
For, when they leſs eſteem Things Tranſitory,
They may be inſtrumental to thy Glory;
And, to thy Congregations *will diſpenſe*
Thy Sacred Myſteries, *without offence;*

When

When wee a little more are rub'd together,
To scour away the Rust *from one another.*
Although the Name of Bishop *doth offend,*
Thy Son *his* Congregations *did commend*
To Overseers, *as well as to* Preachers;
(*To* Deacons, *and to ordinary* Teachers)
And doubtless, though Ambition *strained further*
That Discipline, *a* Primacie of Order
Is now so needful, that when thou hast broke
The Bile *of* Pride, *and quite away hast took*
From that Impostumation *all the* Core,
Thy Church will govern'd be as heretofore.
The Prelates *being grossly led aside*
By their O'er-weening, Avarice *and* Pride,
Would have thy Church, LAODICEA-like,
Her Glory, in External Pomp, *to seek;*
Their Faction *onely they conceive to bee*
That Holy Church, *which is approv'd by thee:*
Like her, shee boasteth that shee nothing needs,
That all Reformed Churches *she exceeds,*
And, much triumphs now, in the restitution
Of her adored Rags of Superstition:
But if their Prelacy *aside they lay,*
Therewith, will all their Trinkets *fall away:*
The Treble, Mean, *the* Tenor *and the* Base,
And Counter-tenor, *to a* Diapase.
Thou then shalt bring, and to this people give
The Grace, *as well to* love *and to* believe,
As hear *and* do; *and every differing String*
Shall to the Musick *such a Concord bring,*
That, what at present *doth obstruct our Peace,*
Shall to thy Praise *hereafter adde increase.*
This I believe, LORD, let us wait upon
Thy will with patience, till this shall bee done.

Mean

Mean-while, *preserve the* People *and the* King,
From those ensnarings, which these, else, may bring
Upon the Conscience; *or, lest wee by them*
May bee withdrawn from thy Jerusalem,
To Babylon; *Let such before our eyes*
Unmasked stand, by whatsoe'r disguise
They are conceal'd: For, much I am afraid,
A Game *is dealing now, which may be play'd*
To thy dishonour, and Wolves *forth be sent*
Among thy Lambs *to frustrate his intent,*
Who sent Lambs *among* Wolves: *for as of old*
Wee were fore-warn'd, that some Deceivers *would*
Say, Here is CHRIST, *and* there is CHRIST, *that*
Might set a false Christ *up: So, at this day,* (*they*
That undiscern'd the Antichrist *may bee,*
Some, tell us This, *some, tells us,* That is Hee:)
But, by such signal marks *him thou hast shown,*
That hee to many thousands is well known.
Reveal him also to this King, *and shew,*
How they to whom there's Double Honour *due,*
May with all Necessaries bee supplide,
More to th' advance of Piety *than* Pride:
That other Nations, *by that* good Example,
May joyn in building thy Essential Temple
With such Materials *as may not confound*
The Parts *thereof, or make the* Whole *unsound.*
And cause this King a Pattern *to become*
Of Justice *to all Kings in* Christendome.
To that end I implore thy Majesty
(*For thine own Honours sake which else thereby*
May bee eclips'd) *that hee usurp not on*
The Consciences of Men, *which is thy* Throne;
Nor suffer any other in thy Name,
And with false Warrants *to usurp the same.*

For

For, by that Rule *whereby intrude they ſhall*
On one indifferent *thing, they may bar all;*
And ere they leave encroaching thereupon,
Of Chriſtian *Liberties, not leave us one.*
Inſlaving of the Conſcience, *to all evil*
Sets open Gates: and only for the Devil
Or Antichriſt, *it maketh Proſelytes,*
And, doth but fill the world with Hypocrites.
Therefore, to all, who Faith in thee profeſs,
Who keep thy Moral Law, *and* common Peace
Endeavour to preſerve by word and deed,
Let ſuch a Freedome *bee by him decreed;*
That Truth *and* Errour, *whilſt within thoſe* Liſts
They keep themſelves, may for their Intereſts,
Contend at will; and let thoſe puniſh'd bee,
Who break thoſe Liſts, *as* Traytors *unto thee.*
For, whereſo'er this prudently is done,
The fall of Babylon *is there begun;*
And Chriſt *will give true Judgement betwixt them*
Who yet contend, in his appointed time.
For this King's *likewiſe, and this* People's *ſake,*
Both Him *and* Them, *henceforth, ſo wary make,*
That neither Vow, *nor* Covenant, *nor* Oath,
They violate: for, thou ſo much do'ſt loath
Unfaithfulneſs, *that when thy People made*
A Cov'nant, *which thy prohibition had,*
(Yea, notwithſtanding all Conditions were
Obtain'd by fraud) a puniſhment ſevere
Thou for the wilful breach thereof, did'ſt bring,
Both on thy choſen People, *and their* King.
A *Vow likewiſe, by* Jonathan *infring'd*
(Unwittingly) ſeverely was aveng'd:
And breach of Oaths *in ev'ry Generation,*
Hath been purſu'd by thee, with Indignation,

Though

Though made to Infidels, and unto those
Who were as well thine, as thy peoples Foes. (them,
Yea, though men are in durance when they make
Thou wilt severely punish those who break them;
As by that dreadful Vengeance which appear'd,
(To make all future perjur'd Kings afear'd)
Thou brought'st on Zedekiah; and, of late,
Upon some Christians, who did violate
A Contract with the Turk. Yea, said it was
(As if thereof they were a special cause) (fear
For Oaths, the Land doth mourn: and much I
That of our Mournings, they, chief causes are.
LORD, Cautious also make this King to bee
Of wronging Justice, and displeasing thee,
By his imposing Oaths, which may give cause
Of Clashings, 'twixt Divine and Humane Laws;
Or, which insnare, and rarely do produce
Effects equivalent to their abuse:
For, to impose such Oaths as may insnare,
Which, dubious in their acceptations are;
Which, Ignorant Deponents may engage
In, or to that, whereof they cannot judge,
Or which their Conscience checks at, is an end
To which thou never didst an Oath intend,
And is a wicked and a cursed Gin,
By Tyrants and by tyranny brought in.
Oh! make the King, mind and consider it;
That, fast and easie, his new Crown may sit.
If thou hast sent him hither in thy Wrath,
'Tis what our wickedness deserved hath
So justly, that the same wee well may fear;
And that in our Corrections hee may share,
'Tis also possible, as soon as hee
Hath dealt among us what our Dole must bee:

And

And then, our Executioners must sup
The Dregs, at bottom of our Bitter Cup:
As also they, who with a barbarous noise
O'er us, in our Afflictions *now rejoyce.*
Thee, in humility, I, now therefore
With all th' affections of my heart implore,
To let with Judgments, Mercy *come along,*
To make our Patience *and our* Faith *so strong,*
That, Hee *and* Wee, *our* Tryals *may improve,*
To turn thine Indignation *into* Love;
And not as Wee *and our late* Rulers *did,*
Provoke thee still in anger to proceed:
Or, as they did, who, when thy Wrath *on them*
Was pour'd forth, did grow furious and blaspheme:
But, to avert the danger wee are in,
Joyn in repentance, as wee did in sin.
Give to the King, *a* Spirit *fit to do*
That signal Work, *which thou hast cal'd him to;*
And give us meekness to bee wrought upon
By that, which must by Thee *and* Him *bee done:*
For, such and so great our Distempers *bee,*
That they are curable by none but Thee,
Or those with whom Thou *shalt co-operate*
Our manifold Confusions *to abate.*
It is a Pow'r *to* Thee *alone confinde*
To make all in one Household, *of one minde,*
Much more 'tis thy peculiar, *to atone*
Three Nations, *that, in him they may bee* One.
Enable him therefore with every thing
Which to effect, thy purposes may bring.
Assist him at this time, that hee may 'bide
That Test, *whereby hee now is to bee tride;*
Lest his Return (*ere many* turns about)
A worse Turn *prove, than his last* turning out.

From

From Sycophants *preserve him, and from those*
Who hide their Private Malice, *under shows*
Of Publike Ends. *From ev'ry mans unjust*
Pretending, who departeth from his trust,
Protect him: for, he that was false to them
Who gave him credit, will be false to him:
Yea, he that is a Traytor *to a* Stranger,
If he may get Reward, and scape the Danger,
Will to betray his Country, Prince, *or* Friend,
One time or other, some just Cause *pretend.*
But, principally, LORD, *preserve him from*
That Self-Will, *which* Self-Ruine *doth become*
To all who cherish it, and maketh voyd
All means which to preserve him are imployd.
If from those Places *where he lately sought*
His Refuge, *any* Leven *he hath brought,*
Which working on the Frailties of his Youth,
Hath sowr'd the Doctrines of thy saving Truth,
By him professed; purge it by thy Grace:
Lest it may poyson him, and all his Race.
Great have been his Temptations; *great likewise*
Have been their many Opportunities,
Who sought to work upon him; and if home
A Conqueror o'er all this, he is come,
It will of him, to all these Nations, be
A Testimonial *sign'd and seal'd by thee:*
And, to be thy CONFESSOR *he will more*
Deserve, then did King EDWARD *heretofore.*
Make him consider, that, to be a King,
Is not to be an Independent Thing;
Two ways, at least, a Relative *is* He;
Thou, *and his* People, *Antecedents be:*
That, for their sakes in chief, not for his own,
His dignity of Kingship, *was bestown.*

That, he hath no just Pow'r, but what they gave,
Or, thou permitteſt him in wrath to have,
To puniſh, when againſt thee they rebel;
Or elſe in order to their commonweal,
That Ordination was for Good, not Evil,
Save when made by themſelves, or by the Devil,
Which, ſometimes GOD permits (for many Ages)
So pay his Executioners their Wages.
This, well conſid'ring, let him not intend,
Or Kingſhip claim, to any other end
Then thou deſign'ſt; nor practice to grow ſtrong
By offering violence, or doing wrong;
Leſt thou let looſe theſe Maſtives which will tear
Thoſe Royal Robes, which he in peace might wear,
Thoſe Beaſts an ancient Hierogliphick are,
Of Engliſhmen: By thee chain'd up they were,
When he came in; and though they then were pleas'd,
And fawn'd, they will be mad when they are teas'd,
And fly on any thing, fearleſſe of dangers,
Or odds, eſpecially, if teas'd by Strangers.

This to prevent, let him not now provoke them,
But rather, with a ſoft hand, gently ſtroke them;
Aſſure him that no people can diſguſt,
Or diſoblige a KING that ſhall be juſt.
Since, when a true reſpect to them is ſhown,
It makes not onely their Eſtates his own,
(And will enrich him more then if he could
Turn all our Mountains into Ophir-Gold)
But, alſo builds him in their Heart, a Throne
Of Perfect Love, for him to reſt upon.

Make him but of this mind, and I ſhall ſeem
Henceforth as worthy of his good eſteem,
For theſe Remembrances, as they that in
His ſuffering have with him partakers been;

And much more to his honour it will adde,
Then if a PANEGYRICK *I had made.*
Make him but thus affected, LORD, *to be,*
And in thy Name, I'll warrant this from thee,
That, henceforth it shall more and more encrease
His honour; settle Him in perfect peace;
All present fears and jealousies remove;
End all our Quarrels *in an endlesse Love;*
Convert all that which will be found in Story
Of our late failings, to thy future glory;
And, make that useful to preserve from blame
Hereafter, that was heretofore our shame.
But, if that he and they, whom 'twill concern
Now to be just and prudent, shall not learn
What thou intend'st; but act as they have done
Who lately were ejected from the Throne;
If, yet, the King *and* Judges *of the Land*
Kiss not thy SON, *and timely understand*
What's threatned now, but prosecute their lust,
And be as mercilesse, and as unjust
As others were; I will once more be bold
To tell them what to others I have told,
Ev'n in thy Name: That, though a while they flourish,
They, and the Course they prosecute, shall perish.
And, this my Prayer *(though they sleight it shall)*
Will prove at last to be Prophetical
In ev'ry Branch, as well as Precatory:
But be it what shall most be for thy glory.
LORD, hear me, and vouchsafe that those Conditions
On which thou condescend'st to such Petitions,
May be perform'd, and acceptation have,
(Although they cannot merit what I crave)
For, Prayers *can for no man take effect,*
Who wilfully his Duty shall neglect.

In mercy too, remember Me, *and* Mine:
Increase our faith; keep close our hearts to thine,
In all our Tryals: *Be not so severe*
To heed the murm'rings, the distrusts or fear
Whereto we tempted are, but pardon all
Our Failings, *that we stumble not to fall.*
Grant, that these Prayers *may as well prepare*
Both me and every one who shall them hear,
To mind our Duties, *as he helps to crave*
Of thee, those Mercies *which I ask to have.*
One word more, for my dear Relations *sake,*
Be pleas'd to hear: Compassion on them take:
And since by my Adventures *they are left*
Quite comfortlesse, (of every thing bereft
Whereby they may subsist) some Hearts prepare
Of them, in their Deserrions, *to take care:*
Or, since that they are thine, vouchsafe thou rather,
To be to them a Husband, *and a* Father:
For, though they may hope well, they cannot know
What Spirit *'tis, from whence my Actings flow;*
And therefore cannot my Partakers be,
In those Refreshments *which I have from thee;*
As well, because they see men oft bereft
Of Reason, *and to their own* Fancies *left;*
As also, for that by our separation
We are depriv'd of mutual consolation.
As for my self, I ask no more of thee,
But that Grace which will all-sufficient be.
Life is preserved with a little matter;
And, he that with course cloath, and bread and water,
Content remaineth, neither can be poor,
Nor miserable, though he has no more.
To this endeavour *give some good effect;*
And, so to prosecute it, me direct,

That

That without fruit, my pains be not beſtown
Through other mens defaults, or by my own:
And, pardon it, if I, my ſelf, have ſought,
By minding my own Cauſe, more then I ought;
Whereof (I do confeſs) I am affraid
I may be guilty, by ſelf-love o'er-ſwaid)
But, humbly to thy Grace, my Soul appeals,
Which will ſuffice for that, and all faults elſe.
For what I have done well, the praiſe be thine:
For what's amiſs, let all the blame be mine.

Thus in a plain *petitionary mode*,
I have been wreſtling as it were with GOD,
For *King and People*: For whoſe ſake I made
This GLASSE, which elſe no being ſhould have had.
I muſt confeſs, my own *ſad Cauſe* broke in,
As ſoon as ere I did therewith begin;
And would not ſuffer me to perſevere,
Unleſs it therewith interwoven were.
Fain would I have forgot it; but I may
As well, if broyling on hot coals I lay,
Reſolve I would not feel them, as I then
Could from it totally refrain my Pen:
For (as I have yet) I had then my ſhare
With ſuch, as this day moſt oppreſſed are.
Yea, mov'd I was, theſe *Muſings* to compoſe,
When Scorns, Wrongs, Wants, and multiplying Foes,
Had overwhelm'd me ſo, that they had crackt
My *Brains*, if this *Employment* I had lackt.
Like Balaſt in a Ship, it kept me ſteddy,
When I had elſe been over-ſet, or giddy.
And, my Afflictions have permitted been,
Perhaps, not altogether for my ſin;

But partly, that together with mine own,
The grievances of others might be known;
And that for no respects I might forbear
My thankleſſe *Office of Remembrancer*, (*Rayment*
For which GOD had with *Health*, and *Food*, and
Vouchſaf'd me extraordinary payment,
Till I neglected it, on vain ſurmiſes,
Appearing in ſome rational diſguiſes.

At firſt I lazy grew; then, fell in doubt
Whether the work I was employ'd about
Were GOD's, or rather ſomewhat, which to do,
Not *Duty*, but my *Fancy* led me to.
Then I began to think it might be ſpar'd,
Becauſe I ſaw that neither much regard
My *Muſings* had nor any ſuch effect
As I by them did formerly expect:
And at the laſt, I fear'd if I went on
With what I purpos'd, I ſhould be undone.

Thus, though in Conſcience I was call'd unto it,
I did neglect it, till GOD whipt me to it;
And therefore now am juſtly thruſt among
Thoſe thouſands, who complain of helpleſs wrong.
I dreaded, that it might encreaſe my *Troubles*;
And therefore, them upon me GOD redoubles.
I feared that ſome Loſſes might befal;
And therefore worthily have now loſt all.
My *Duties*, I deferred to be done,
Till I ſhould have more Reſt; and now have none.
My Wives and Childrens ruine I did fear;
And therefore I and they now begger'd are.
Yea, ſo much more then begger'd, as my Debt
Amounts unto, (for ought that I know yet.)
This, by my *Carnal Prudence* I have got;
And this in like caſe, will be each mans *Lot*

GOD,

GOD, will have this work done for love or awe;
And since I did it, it not whilst I had Straw,
I now must gather *Stubble*. I was fain
To prosecute this (not without much pain)
When I had but a very little left,
And often threatned was to be bereft
Ev'n of that little. Scarce one man I knew
Who cared for my soul; and very few
To whom I my condition might relate,
Or unto whom I might communicate
These Lines, without a mischief or a jeer,
When I conceived they most useful were.
For have I wherewith to the Press to send them,
Though I for publication do intend them
Nor have I in my power a certainty
Of what should necessary things supply,
Nor know from whence it shall to me be given
For time to come, except it rain from Heav'n
And (which of these *Afflictions* is the chief)
I freedom want to seek for my relief.
And whilst this was composing, the *Delight*
Which long was riping, grew to such a height,
That evil *News* like *Job* I did receive,
As if the *World* from GOD had gotten leave
To try my *Patience* as she pleas'd should be,
Preserving onely *Life* and *Health* in me:
For by their *Censures* many did assay
To take my *Confidence in GOD* away;
Objecting, That my *scribling* to make known
The Times *Corruptions*, flow'd but from mine own
That, Malice, Envy, Pride, or private Spleen,
The *Fountaines* are, whence issu'd they have been:
And press'd it so, as if it were a Crime
More capital, then any of our Time:

Which makes me unto GOD sometimes to cry,
Search thou my heart, and give the world the lye.
She dayly seeks occasion to defame me,
To make me miserable, and to shame me:
She practiseth all means that may deject me,
And how she by despairings, may afflict me.
Yea, as if knowing I were naming now,
On somewhat which her *Projects* might o'erthrow,
Her Friend the *Devil*, doth afflict me more,
Then all that I have mentioned before,
By strongly tempting them, whose high relations
Can most augment my inward perturbations,
To be afraid, that I so much prefer
My own Designes, before my Weal and their;
That, what at this time I pursue, will be
The total Ruine both of them and me;
And, that what I resolve, doth rather flow
From *Wilfulnesse*, then Duties which I owe;
Or, at the best, from some Fanatick fit
Proceeding from a boldnesse without wit:
And to convince me of what they alledge,
They thereof make my greatest *Foe* the *Judge*;
Which more perplext me, and my patience try'd
A great deal more then all the world beside:
For neither *World* nor *Devil* could invent
A *Remora* like that, to my intent.

I, notwithstanding, still proceeded on
To do, what I think needfull to be done;
As all men should, who know oblig'd they are,
Their *Deeds* by their own *Consciences* to square,
And not by other mens; because, that none
Must answer for their faults, but they alone.
If this be not my Work and that work too,
Which I was principally born to do,

I know not wherefore I was born, or why
I lived, but to eat, and drink, and die;
Which made me in condition, at the leaſt,
As low, if not much lower then a Beaſt,
Conſidering what Faculties they be
Wherewith my *Maker* hath endowed me:
And if ſuch *Works* as theſe, are fit for none
But *perfect men*, they never can be done.
Was I enabled this way to expreſſe
My mind ſo plainly, and with eaſineſſe,
In my diſtracting troubles, to no end
But Time, and Ink, and Paper to miſpend?
Are we, by GOD, ſo often call'd upon
To heed what he, and we our ſeves have done,
(And ſtir up others to perform the ſame)
For nothing but to be expos'd to blame,
Or to mif-cenſures, when we undertake
That *thankleſs Office*, for meer Conſcience ſake?
Is *Poeſie*, which *wiſe Men* have believ'd
A Gift from GOD, ev'n in the womb receiv'd,
(And, whereby *David* did both Trophies raiſe
To his REDEEMER's everlaſting Praiſe,
And leave behind him for our imitation,
Reproofs of *Tyrants*, in his Generation)
Is that now grown quite uſeleſs, in all thoſe
To whom a portion thereof he beſtows,
Except *Luſt* to inflame? To caſt diſgrace
On *Vertue*, or extol a *painted Face*?
Is it in theſe daies, not to be allow'd,
Unleſs it be to Idolize the *Proud*:
Or flatter *Fools*? I'll wonder then no more:
Why *Poets* are leſs priz'd then heretofore.
No marvel they are ſlighted; and, perhaps,
Cheriſh't like *Parrots*, or maintain'd with ſcraps.

Like

Like Spaniels, & must think much honor done them,
If their great *Patrons* please to grin upon them.
For, they deserve no better need then so,
If that be all the work they have to do.
This way it is, and shall be well employ'd
By me, although I thereby am destroy'd
And, though it is an old adjudged case,
That *Poets* must be poor, I'll not be base.
My *poverty* is without president,
For I am poor by *Acts of Parliament*.
I was not in that condition thrown,
Till they who cracke my credit lost their own.
And if the *King* pleaseth, he may make me rich,
Yet loose no honour, nor in treasure much.
For, had I but mine own, my Debts to free,
I should suppose my self as rich as he.
From *GOD*, if this proceed not, I shall have
The recompence I merit to receive.
Which will be at the worst an outward trouble,
And loss of that which I have built with stubble.
But, if it flows from him it will produce
Effects which to his glory shall have use.
And, he will bring it forth at such a time,
As, serviceable make it will to him.
Yea, though in the *Thames* it should be thrown,
Like that which being tide unto a *Stone*
Was sunk in *Euphrates* (and no more seen
After in *Babel* it once read had been)
And will be made available to that
Which, in composing it, I aimed at.
Till that time, therefore, I will lay it by,
Not doubting such a time is drawing nigh.
If this *King* (as I hope) be hither sent,
As well for *Mercy*, as for *Chastisement*,

(For

(For, we need both) it, such effects will bring,
That we in Judgement shall of Mercy sing.
For my part, whatsoere my *Portion* be,
I'll take that thankfully which falls on me,
As sent from GOD, whoere he be that brings it,
Yea, though at me, in rage, the *Devil* flings it:
For (be it known and heeded) not in vain
Die they, who in the *forlorn Hope* are slain:
Nor useless to a Victory are they,
Who are suppos'd to throw their Lives away
By desperate attempts; since *Providence*
(Whose way transcendeth mans intelligence)
Acts very many times, by things which we
Think may to her own ends repugnant be.
They who were slain when first the Fight begun,
And they who fought until the Field was won,
May (whatsoere to others doth appear),
In work and honour, merit equal share.
Nay, signal Victories are got sometime
By that which hath been punish'd as a Crime.
To me and many other men beside,
May, peradventure, such a Lot betide;
However, I submit unto his pleasure,
Who acts in his own time, by *weight* and *measure*;
And, forasmuch as I have no defence
Against my *Foes*, but naked *Innocence*,
(Or words, which are amongst them sometimes shot,
To let them understand I fear them not)
I, (that my *Flesh* may be preserved from
Dejection in her need, till succours come)
My *fortresse* keeping, their Affronts despise,
Shoot back their stones, and dart into their eyes;
Believing, they to peace will now incline,
Or, be reduc'd to harder streights then mine,

As

As they but lately were, who did contemn
The Sequels, whereof I fore-warned them.
And, if by *Storm*, they take my life away,
(Which, I as little do regard, as they)
It, in their Souls may leave a Sting behinde it,
Which, will with Torment, make them sometimes
But, here I yet remain; and for a *Close* (mind it.
(In reference to our *Antichristian Foes*)
I'll adde this *Corollary* by the way,
Whilst on his *Horns*, the BEAST is *tossing Hay*.
For, if deceiv'd I am not, our Disease
Chiefly proceedeth, underhand, from these.
And though (a farther-off removed Cause
Pretending) they bescratch us with the Paws
Of other Beasts: it plainly may be seen
By whom our troubles have contrived been.
I, therefore, make but a *Defensive VVar*
With such as mine own adversaries are;
And (to his Captains as th' *Assyrian King*
Once gave command) intend no Dart to fling,
To be destructive to Foe great or small,
Whose hate to me, is onely personal;
But, at those onely, whose hate doth extend
To HIM, and HIS, on whom I do depend.
To act the last *Scene* which precedes their *Doom*,
They, now new vampt upon the *Stage* are come;
And though that with the *KING*, as if his Friends,
They seem to side, they come to other ends,
VVhich, he not yet discerning, in his grace
Vouchsafes them a considerable place;
And, of prevailing they already boast,
As if they saw the LAMB, and all his Host
Quite overthrown; which, me as confident (vents;
Hath made, that GOD their proud hope will pre-

And

And overthrow that *Tyranny* out-right,
By what they think ſhall raiſe it to its height.
But, many tryals muſt the Saints abide,
And very much their patience will be tride
Here and elſewhere, before that *Act* is done,
Which with an *Anti-mask* is now begun.
Our *Friends* inhabiting beyond the *VVaters*,
And who were of our *Tragedies* Spectators
Now twenty years (though they perceive it not,
Or ſeem not to perceive it) in that *Lot*
Which theſe have caſt for us, deſigned are
(Or in what follows next to have a ſhare:
For, *Hamans* PUR's on foot; not onely here,
But, likewiſe almoſt ev'ry other where;
And theſe think, that to take them by his Gin
With moſt ſpeed, is, with us, firſt to begin.
But, ther's a *Counter-mine*, which will be ſprung,
To blow up them, and all their *Mines*, ere long.
Six hundred ſixty ſix, draws on apace,
And not one day beyond that, ſhall they paſs:
It is the number of that MAN OF SIN,
VVhereto his *Kingdom* hath confined been
By him that cannot lye: and, long ago
To many, that *Epocha* I did ſhows,
From whence his *Reign* begins; and, by a light,
(As I believe) which ſhines without deceit,
It numbers out his Reign as certainly
As women reckon the Nativity
Of Children in their wombs, which hath ſucceſs
VVithin a very few days more or leſs:
And of that *Myſtery*, what heretofore
I have expreſt, I'le here expreſs once more;
Becauſe, thoſe *Nations* which may much be needed,
Cannot be too oft told, nor too well heeded.

To

To *former times*, this *Mystery* was dark,
And lay a long while, cover'd like a spark
In ashes, lest perhaps what at this time
Will comfort us, might have discourag'd them
Who lived then: for, men rejoyce to hear
The day of their deliverance is near:
But nothing save discomfort could they gain,
By knowing *Tyranny* so long should reign.
Herein, I circumstantially perchance
May somewhat err through *humane ignorance*;
But, as to that which was essentially
To us intended by this *Mystery*,
I shall not fail of; which is, to presage
That *Babylon* shall fall in this our *Age*.

x Sev'n *Numerals* the *Romane Empire* had,
Whereby of old they Computations made;
And in them was their *Destiny* fore-shown,
(Though to themselves perhaps it was unknown.)
These, placed singly, as they valued are,
Do truly (though misteriously) declare
How long that *Empire*, with what sprung there-from,
Should last, when to the full height it should come:
For, M. D. C. L. X. with V. and I.
Do number up, in *Chronogrammistry*,
Years *Sixteen hundred sixty six*; and, that
Will be of *Roman Tyrannies* the date.
No other *Number* either more or less,
If none of these you double or displace,
Can be by them expresst. If you ask when
This *Number* did begin; I say, ev'n then
When *Rome* declin'd first, from her height of pride,
Which was, when *Jesus Christ* was crucifide:
For, at that time her glory did abate.
This *Number* therefore you must calculate.

From

From, or about, the known time of *Christ's Passion*,
Not from the first day of his *Incarnation*.
A silence (as it were) seem'd to have been
In heaven, during th' interval between
His *Death* and his *Ascension*, as if caus'd
By seeing that done which had much amaz'd
The whole Creation, when that they did see
The *LORD OF LIFE* hang dead upon a Tree.
The *Devil*, probably, at that time too,
Was at a stand, and knew not what to do.
But, soon perceiving that the snare he wrought
Was broke, to make another, streight he sought;
Which, to prevent, an *Angel* in a Chain,
(His other pow'rs, him suff'ring to retain)
Did for a *thousand years* restrain the *Devil*
From setting up that Mystery of Evil,
Which in *Pauls* time he was at work upon.
But when those thousand years were fully gone,
He rais'd it up; and GOD permitteth him,
To manage his own *Engine* for a time,
That, Truth and Errour might here for a space,
Make tryal of their strengths; and, that each Grace
And vertue of the Saints, by exercise
Improv'd might be, to fit them for the prize
Prepar'd for those, who shall engage with CHRIST,
And overcome the *Dragon* and the *Beast*.
A *thousand years* sharp Tryals they withstood;
Yet then they struggled but with *Flesh and Blood*;
And, for the most part, all their Combates then,
Were like Saint *Paul's* at *Ephesus*, with *Men*
Resembling *Beasts*: but since *Iniquity*
Was set up vailed with a *Mystery*,
(As in these latter Times) with greater Evils
The Saints do grasp: for they contend with *Devils*

In

In ſhape of men, *in temporall Confuſion*,
Made terrible by *ſpirituall deluſions*;
× And therefore GOD allotted unto him
VVho tyrannizeth now, a ſhorter time;
And to a certain day his reign did fix,
VVhich endeth at *ſix hundred ſixty ſix*:
And he who knows on what day it begun,
May know the day on which it will be done.
VVhich I believe, will viſibly appeare
In, or about the ſev'nteenth hundred year.
And thus much onely, therefore to foreknow,
(VVith how nigh to an end it ſeemeth now)
May make us hopeful, and our faith uphold,
As well, as if *year, day, and hour* were told:
Yea, and it better ſerves to exerciſe
Our *Conſtancy*, then if 'twere otherwiſe;
And if well heeded, peradventure may
Keepe ſome upright, who might elſe fall away
In theſe *back ſliding dates*; wherein, they ſee
The *Beaſts* late *deadly wound* nigh cur'd to be.
They on a ſudden are become as jolly
As if they thought it to be cured wholly;
And, to impoſe their *Mark*, will now begin
To be more ſtrict then ever they have been;
So that ere long, few men ſhall live in peace,
Bear *Office*, or a free Eſtate poſſeſſe,
VVhere they have power, unleſs they marked are
In hand or forehead, with their Character.
× But, if that, whereof ſome imperfect views
Far-off, appear, accordingly enſues,
There will, to thwart their hopes, a *New Star* blaze
VVithin the *VVeſt*, that ſhall the world amaze;
And *Influences* through the *Univerſe*
So quickly, and prodigiouſly diſperſe,

That

That, aided by concurring *Conſtellations*,
It ſhall have ſome effect, upon moſt *Nations*,
And cauſe ſuch *Changes*, as will make a ſtand
In thoſe Attempts which they have now in hand.
Yet know, it will but a *Diverſion* be,
Not that which muſt from *Bondage* ſet us free.
And know likewiſe, that this which laſt of all
I have expreſt, is but conjectural,
And ſprings from *Notions* meerly rational,
That poſſibly *may*, or *may not befal*.
Thoſe *Notions*, which may variouſly relate
To me and others, in our twofold ſtate,
Are ſumm'd up for a *General Forewarning*;
GOD, give m; *Readers* ſpirits of diſcerning,
And ſo much *Grace* and *Meekneſſe*, as to heed
His *Truth*, from whomſoe'er it ſhall proceed.
Such *Contemplations* are not in my pow'r
At all times; for, my *Fleſh* oft draws me lower;
And I am forc'd to pleaſe her otherwhile,
By *Strains*, that harmleſly may her beguile
With hopes of what ſhe looks for in her mode.
Till that comes, which eſſentially is good.
And if theſe both together can maintain
My *Faith* in patence, 'tis not work in vain:
For, ſuch ſo great, ſo many are my Foes,
(And frailties too, more then my own heart knows)
And ſo malitiouſly do they contrive
My ruine (more perhaps then ſome believe)
That, oft I'm forc'd to anſwer (I confeſſe)
The *Fool* according to his fooliſhneſſe;
And, when ſurpriz'd, upon my guard to ſtand,
With any lawful Tool that comes to hand.
GOD, hath in bidding to the world defiance,
Preſerv'd me hitherto without compliance

In any base mode (though by brining on me
Great Mischiefs, she hath now *three times* undone me;
And, I am hopeful, he is with me still
As he hath been; and therefore, to his will
And free disposure, I will all things leave
Which may to *me* or *mine* relation have:
And in contempt of what my *foes* intend,
These *Musings*, this ensuing *Jigg* shall end;
Which blame not, if you find it somewhat long:
To shorten Grief, *I lengthen out my* Song.

The Contented Mans *Morice.*

1.

FAlse World, *thy* Malice *I espie*
with what thou hast designed;
And therein with thee to comply,
who likewise are combined:
But, do thy worst, I thee defie,
Thy Mischiefs *are confined.*

2.

From me, thou my Estate *hast torn,*
by Cheatings *me beguiled*:
Me thou hast also made thy scorn;
with Troubles *me turmoiled*:
But to an Heritage *I'm born,*
that never can be spoiled.

3.

So wise *I am not, to be* mad,
though great are my Oppressions;
Nor so much fool *as to be* sad,
though robb'd of my Possessions;
For, Cures *for all sores may be had,*
and Grace *for all Transgressions.*

4.

4.

These words in youth my MOTTO *were,*
and mine in Age I'll make them;
I neither have, nor want, nor care;
when also first I spake them:
I thought Things would be as they are,
and meekly therefore take them.

5.

The Riches *I possesse this day*
are no such Goods of Fortune
As King *can* give *or take away,*
or Tyrants *make uncertain:*
For, hid within myself are they
behind an unseen Curtain.

6.

Of my Degree, *but few or none*
were daily so frequented;
But now I'm left of every one,
and therewith well contented:
For, when I am with GOD *alone,*
much folly is prevented.

7.

Then why should I give way to grief?
Come, strike up Pipe and Tabor;
He that affecteth GOD *in chief,*
and as Himself *his Neighbour,*
May still enjoy a happy life,
although he lives by labour.

8.

Not me alone have they made poor,
by whom I have been cheated;
But very many thousands more
are of their hopes defeated;
Who little dreamed heretofore
of being so ill treated.

9.

Then if my courage should be left
then their who never prized
The Resolutions *I profess*
(and almost idolized)
I well deserv'd in my distress
to be of all despised.

10.

Our sad Complaints, *our* Sighs *and* Tears,
make Meat *nor* Cloathing *cheaper:*
Vain are our earthly Hopes *and* Fears,
this Life *is but a* Vapour:
And therefore in despight of Cares,
I'll sing, and dance and caper.

11.

Though Food *nor* Rayment *left me were,*
I would of wants be dreadless:
For then I quickly should be there
where Bread *and* Cloth *are needless:*
And in those Blessings *have my share,*
whereof most men are heedless.

12.

Then should that attain unto
For which I now endeavour;
From my False Lovers *thither go,*
where Friendship *faileth never:*
And through a few short pangs of Woe,
to Joys *that last for ever.*

13.

For Service *done, and love express,*
(though very few regard it)
My Country *owes me* Bread, *at least,*
but, if I be debarr'd it,
Good Conscience *is a dayly Feast,*
and sorrow never marr'd it.

14.

My Grand Oppressors *had a thought,*
when Riches *they bereaved,*
That then, my Ruine *had been wrought;*
but they are quite deceived:
For, them the Devil *much mis-taught*
when that weak snare they weaved.

15.

If in those Courses *I had gone*
wherein they are employed,
Till such Atchievments *had been won,*
as are by them enjoyed,
They might have wager'd ten to one
I should have been destroyed.

16.

But, Proofs have now confirmed me
how much our Vice *offendeth,*
And what small helps our Virtues be
to that which GOD intendeth,
Till he himself shall make us free,
and our Defects amendeth.

17.

Not one is from corruption clear;
men are depraved wholly:
Meer Cruelties *their* Mercies *are,*
their Wisdom *is but* Folly;
And when most righteous *they appear,*
then, are they most unholy.

18.

There is no Trust *in* Temporal Things,
for they are all unsteady;
That no assurance from them springs,
too well I find already;
And that even Parliaments *and* Kings
are frail, or false, or giddy.

19.

All stands upon a tott'ring Wheel,
which never fixt abideth;
Both Commonweals *and* Kingdoms *reel:*
he, that in them confideth,
(Or trust their Faith*) shall Mischiefs feel,*
with which soe'er he sideth.

20.

This Wit, *I long ago was taught,*
but then I would not heed it:
Experience *must by* Fools *be bought,*
Else they'll not think they need it.
By this means was my Ruine wrought;
Yet, they are Knaves *who did it.*

21.

When to the ground deprest I was,
our Mushroms *and our* Bubbles
Whom neither Truth, *nor* Wit, *nor* Grace,
but Wealth *and* Pride *ennobles,*
As cruel *were, as they are* base,
and jeer'd me in my troubles.

22.

And, when their hate, these had made known,
new mischiefs it begat me;
For, ev'ry Raskal durty Clown,
Presumed to amate me;
And all the CURS *about the Town,*
Grinn'd, snarl'd, *and* barked *at me.*

23.

Since therefore 'tis not in my power,
(though oft I fore-discern them)
To shun the worlds *despights one hower,*
thus into mirth I'll turn them;
And neither grieve *nor* pout, *nor* lowre,
but laugh, *and* sing, *and* scorn them.

24.

24.

This FIT, *at* ſeventy years and two,
and thus to ſpend my hours,
The worlds contempt, inclines me to,
whilſt ſhe my ſtate devours;
If this be all that ſhe can do,
A Fig for all her powers.

25.

Yet I and ſhee, may well agree,
though we have much contended;
Upon as equal terms are we,
as moſt who are offended:
For, I ſleight her, and ſhe ſleights me,
and there's my Quarrel ended.

26.

This onely doth my mirth allay,
I am to ſome engaged,
Who ſigh and weep, and ſuffer may,
whilſt thus I ſing incaged:
But I've a GOD, *and ſo have they,*
by whom that Care's aſſwaged.

27.

And he that gives us in theſe days
new Lords *may give us* new Laws;
So that our preſent Puppet-Plays,
our Whiſmies, Brauls, *and* Gew-gaws,
May turned be to ſongs of praiſe,
and holy Hallelujahs.

Thus I have added ſome few *Ballads* more
To thoſe, which my *Deriders* heretofore
Have ſcoffingly ſo call'd: and, though I pleaſe
To ſing *Defiance* in ſuch words as theſe,

(To make them somewhat wiser (if I might)
Who are yet wise, but in their own conceit)
'Tis no revengeful or malitious scorn,
Which back upon my scorners I return.
My *Follities*, my *Caprings* and *Advances*,
Are not like those you see in *Morrice-Dances*;
Nor is my *mirth* like their, who cheat their souls
With Musick, Banquets, and o'erflowing Bowls:
'Tis no meer outward or corporeal sense
Of *Pleasures* or *Immunities*, from whence
My *Joys* do spring: nor are they such as their
Who by *long-Suffring* stupified are:
(For, few men living, of all *Humane passions*,
Have deeper sense, or of their Aggravations)
But, my *Exultings* flow from apprehension
Of that, whereto my *Faith* hath an extension;
And of those *Objects* which I make those *ends*
To which my *actings* and my *suff'rings* tends,
As doth a wounded *Conquerour*, who cries,
Courage, my Mates, the day is ours; then dies:
Or rather, like a *Martyr* on the Rack,
Who when his *Flesh* tears, and his *Snews* crack,
Casts on the *Tyrant* a disdainful smile,
And in GOD's Love, rejoyceth all the while.
That which is purposed by my Carefulness,
And sparklings from my soul in these *Expresses*,
Is partly to preserve in my own heart
Those *Resolutions*, which might else depart:
Whereat grudge not, as if you thought I heeded
That which my self concerneth, more then needed;
For, moderate *Self-love*, is that whereby
We must to others measure *Charity*.
'Tis partly too, for others informations,
That I so oft insert Pre-occupations

Re-

Relating to my ſelf, and to prevent
Annihilating of that good intent
Which I purſue; by taking that away
Which *prejudice* alleage in private may.
If theſe Expreſſions no advantage be
To other men, they are of uſe to me.
'Tis not amiſs, leaſt I forgetful grow,
To mind my ſelf ſometimes of what I know,
And make to others known, that they who keep
Good Conſciences, may ſing themſelves aſleep
Amidſt their greateſt Foes; and without fear
Awake, when they by them alarmed are:
That, he on whom *God* makes his face to ſhine,
May be as glad as they, whoſe corne and wine
Doth ſtill encreaſe, and with content be crown'd,
Which way ſoe'er the *Rowling wheel* goes round;
For, he that *acts* in *ſuff'rings* what he teaches,
Moves more, then when but *verbally* he preaches.
But, moſt men ſo abound in their own ſenſe,
And rather ſo incline to take offence
At ſuch *Expreſſions*, then them to regard;
That much of this perhaps might have been ſpar'd.
However, neither much more pains or coſt,
Can I now looſe, then is all ready loſt;
Since therefore what ſhe *likes*, the world hath got
From me, I'll give her what ſhe liketh not;
For not much longer am I now to bear
Her *burthens*, or the *ſcorn of Fools* to hear;
And in my Grave, when I am laid aſleep,
Theſe *Muſſings* will believ'd *memorials* keep,
Of things which to GOD's glory ſhal pertain,
Till his *Trump* calls me to awake again;
For, though *Truths* will to our *poſterities*
Conveyed be among a heap of *Lyes*,

They

They will to those who love them, shine as clear
As *Diamonds* which mixt with *Charcoals* are:
And therefore, till *death* quite depriveth me
Of seeing that which in the *Flesh* I see,
And *Faith* foresees; to my *eternall King*
To this effect, I'll Hallelujah sing.

1.

GOD *sits where he doth see and hear,*
Where Kings *and Lords consulting are,*
And heeds what is intended there:
Sing therefore Hallelujah.
To make them better understand
His Will, *and what he hath in hand,*
He wonders acts at Sea and Land:
Sing therefore Hallelujah.

2.

His Mercies *here were lately shown,*
They who abus'd them are o'erthrown,
And now by Judgements *he is known:*
Sing therefore Hallelujah.
He sees all waies mens hearts hath tride,
He fools their Wit, *he shames their* Pride,
And by their shame is glorifide;
Sing therefore Hallelujah.

3.

To tryals ev'ry man he brings,
He spares nor Commoners *nor* Kings,
And of his deeds the whole earth rings.
Sing therefore Hallelujah.
Such marvels as in times of old,
Have either written been or told,
We did with our own eyes behold:
Sing therefore Hallelujah.

4.

4.

He stirr and stills the winds and seas;
Yea, Kings and Nations can appease,
Things, oft, less tameable then these;
sing therefore Hallelujah.
He wounds and cures, he builds and breaks,
He kills and saves, he gives and takes,
And as he finds cause, mars or makes:
sing therefore Hallelujah.

5.

He by contention endeth strife;
By leaving helpless, gives Relief;
And, by death bringeth unto life.
sing therefore Hallelujah.
He for well-doing and for ill,
Doth promises and Threats fulfil,
And is both just and gracious still.
sing therefore Hallelujah.

6.

By doing Right he cureth wrongs,
Turns mournful cries to joyfull songs;
To all gives what to them belongs.
sing therefore Hallelujah.
He giveth ease, by making sore;
He makes men rich by being poor,
And loosers win, by loosing more:
sing therefore Hallelujah.

7.

To crown all this, and cure the fear
VVhich doth in many Saints *appear,*
His Kingdom *now is drawing near:*
Sing therefore Hallelujah.

For

For GOG *and* MAGOG *joyn in one,*
Their General Musters are begun,
And their destruction commeth on:
Sing therefore Hallelujah.

8.

As he foretold us heretofore,
Revenge pursues the Scarlet whore;
And she ere long shall be no more
sing therefore Hallelujah.
The Kings *and* Captains *of his* Foes
Shall then be Carrion for the crows,
And all who do the LAMB *oppose;*
sing therefore Hallelujah.

9.

That we more watchful might be made,
We lately three Probations *had;*
And now he doth another adde.
sing therefore Hallelujah.
New offers of his grace have we;
And though yet obstinate we be,
Still mercifull to us is he;
sing therefore Hallelujah.

So, farewell *Friends.* I will not say *for ever*;
For though I lately purpos'd, that I never
In this mode more would write, th'Event hath shown
I had then work undone, to me unknown;
And therefore, till he thereto puts an end
Who knows my Task, his pleasure I'll attend,
And prosecute it, until he shall say,
Thy Labour now is finish'd; COME AWAY.

Mean while, that I my SOUL may ready make,
For such a CALL, and willingly forsake

This

Mhis place; I'll sometimes hearten her along
With this that follows, or some such-like SONG.

1.

MY Soul, come let us go,
In Sodom longer linger not;
look not behind thee so,
But call to mind the wife of LOT.
Let nothing here
To thee be dear,
Or captive thy desires;
GOD will thereon,
when we are gon,
Rain down consuming Fires.

2.

Though with a glorious light,
The SUN thereon begins to rise,
A dreadfull Storm ere night,
Her careless Dwellers will surprize.
Come, come away,
VVithout delay;
Quite cast her out of mind:
For worth thy thought
In her ther's nought,
VVhich thou shalt leave behind.

3.

GOD's mercies they condemn;
His Kindness with despights repay;
still when he speaks to them,
They turn their heads another way.
VVhen he intreats,
Reproves, or threats,

To

To heed it they disdain;
Or with a scoff
They put it off,
And obstinate remain.

4.

GOD *here hath pitch'd his Tent;*
And here, had they his counsel took,
To dwell for ever meant;
But they, alas! have him forsook,
This, which a place
Like EDEN *was,*
Is now defil'd with sin;
Still Fruit it bears,
That fair appears;
But 'tis all dust within.

5.

Then from this cursed Plain
Flee, to those Everlasting Hills,
where safe thou may'st remain,
And whereon thy Redeemer *dwells.*
here make no stay:
for though there may
In ZOAR *safety seem,*
when such Storms *be,*
secure are we
No where, except in him.

6.

This is their fatall day,
Which day, perhaps, may last a year;
and true Repentance may
Avert the DOOM *approaching near.*
but, I much doubt,
that trifled out

This

This Day of Grace *will be.*
Therefore in fear,
And danger here,
Our ſtay, will always be.

Now my laſt *Publick work* I hope is ended;
Bleſſed be he that's therewith not offended:
For, whatſoe'er it ſeems, I ſhall expect
A CONSEQUENT, as this doth take effect.

My Exerciſe *without* me, and *within*,
Afflictions and *diſtractions*, long have been;
If therefore, what in haſt I did indite,
When thoſe *diſturbances* were at their height,
Confus'd appears; the better 'twill declare
What *mine*, and other mens *conditions* are.
And, if therein, ought ſeems to merit blame,
They who are *Candid*, will excuſe the ſame.

G. W.

A POSTSCRIPT

In answer to some cavilling *Objections*, made against the Author of this *Considering-Glass*, since the composing thereof.

I *Heare my* snarling Censurers *Object*;
That, all I write, is to the same Effect;
And, that the most part of what's here exprest,
Is but cold Dishes, *sent forth newly* dreſt.
Miſ-cenſures might be ſpar'd, though this were true:
For, where the Matter's *old, th'* Occasion's *new*:
And they will here ſee, if they heed it more,
Thrice Fifty Pages, *never ſeen before.*
But were it otherwiſe, how much tranſgreſt
Had I therein, more then that Country Prieſt,
VVho, having (or pretending it) a Call
Such to inform, as I oft meet withall,
Preach'd but one Sermon *many years together,*
And, till they had learn'd that, would preach no other?
Another of their cavilling Objections
Is this; *that there are many* Contradictions
In my Affirmatives. *This true may be*
To thoſe men paradventure, who can ſee
But with one eye; *Or, look but on one ſide*
Of that, whoſe Verity *is to be tride*:
Yet, all my Affirmations *will be true,*
VVhen they are heeded with judicious view.

This

This is the ſame, which often ſuch as they
Abuſively, of Holy Scriptures *ſay*
Becauſe they neither heed nor underſtand
How Circumſtances, *and the* Points in hand,
May warrantize that to be veriſi'd
In ſome reſpects, which ought to be deni'd
In otherſome; as in the Controverſe
'Twixt FAITH *and* WORKS; *or ſuch which to reherſe*
Would be but labour loſt, by adding more,
To manifeſt what moſt men knew before.
Theſe my Detracting Readers, *do moreover,*
A Perſonal Vanity *in me diſcover*
(As they think) which much levity implies.
Good Souls! *how modeſt are they, and how wiſe!*
I ſeek for, and I do aſſume, they ſay,
(At all times, in all places where I may)
Occaſions to communicate and ſhow
What I have writ, and what I ſeem to know,
To all men, whether Friends *or* Foes *they be;*
Wiſe Men *or* Fools; *of high or low degree.*
Which I'll confeſſe: for, to my ſelf alone
The harm which thereby can enſue is done:
Doth any Prudent Man *a Book compoſe,*
Onely to teach himſelf, the things he knows?
Or, for their ſakes alone, who learned be,
And better know thoſe things, perhaps, then he?
Should not the weal of every one be ſought?
As well the pooreſt, as the rich be taught?
And do not the Prophane, *and* Fools, *aſmuch*
Good Cautions *need, as they who are not ſuch?*
Doth any one, that's not a Fool at leaſt,
His Candle *light, to lock it in a cheſt?*
Doth any, when a Town on fire appears,
Call out for help, were he knows no man hears?

Or think it onely needful to repair
At such times, to the Aldermen *and* Maior,
When two poor Labourers may do as much,
In an Emergency, as twenty such?
If there be any of this mind, who passe
For Prudent Men, *let me thought an* ASSE.

Though in my Pocket, *I no* Orders *carry*
Like those, who Preachers are in Ordinary,
I have them in my heart; and, in my way,
Oblig'd to preach GOD's Truths, *no less then they,*
Take up my Auditors, where I can find them:
And there, in my mode, *of their Duties mind them.*
For I have oft observ'd (and so may these
Observe it likewise often, if they please)
That, they whom some count despicable men,
Make better use of those means, now and then,
Which to GOD's glory pertinent do seem,
(Or common good) then men of more esteem:
And that sometimes, the work of GOD we do,
By what is thought impertinent thereto.
We know, the Gospel first to them was brought
Whom worldly wise men, *base and foolish thought:*
That, very many Publicans and Sinners
Were some of Christianities beginners:
And that the Saints *then thought it was but reason,*
To do their Duties in, and out of Season.
These benefits are also reaped from
My reading what I write, to all that come.
Some things, I otherwhile, thereby collect
From those who neither me nor that respect:
For in discourse, before they are aware,
They let slip words which cautionary are.
To them who like my Lines, *it* Treatments *makes*
As acceptable as Ale, Wine and Cakes:

To

To those who like them not, they serve my turn
Their Interruptions, *quickly to adjourn:*
For, they pretending Business *to be done,*
Requiring haſt (and that they muſt be gone)
Straight bid Adieu; *and* Farewel *I reply:*
Glad are theſe they are gone, and ſo am I.

More might be ſaid, to what hath been aver'd
By ſuch as theſe: But little they regard
What may in reaſon give them ſatisfaction,
Whoſe principal deſignment is Detraction:
And fruitleſſe are all rational Replies,
To what, Pride, Hate, and Folly may deviſe.

THE Shepherd of *BLEDONHAM* HIS CASE.

Who was lately ejected out of his *Poſſeſſions*, by the *Succeſſours* of the *Flamins*, and *Arch-Flamins*; falſly pretending a Divine Right to the ſaid *Poſſeſſions*.

The ſaid *Caſe* is truly ſtated, in a *Paſtoral Proſopopeia*, by an intermixture of *Literal* and *Metaphorical Expreſſions*.

AT *BLEDONHAM*, among malitious Clowns,
a *Shepherd* kept a Flock upon the Downs;
Belov'd as well, till there he did reſide,
As any of his Rank, 'twixt *Thame* and *Tweede*.
Not many in this *Iſle*, were better known;
He manag'd few Affairs, except his own:
He was a Friend to all men, ſave to thoſe
Whoſe *Vices* made them his *malignant Foes*;

And

And never was his *Enmity* extended
Unto their perſons, with whom he contended.
Him, their *Companions*, men of *honour* made,
And he by honeſt means, poſſeſſions had
Of ſuch a fair Eſtate, that many more
Suppos'd him to be rich, then thought him poor:
For, he had Fields & Groves Flocks, Herds & Corn,
Enough to keep him, both from want and ſcorn.
But, that *Wheel* turning, which doth now & then,
O'rethrow great *Kings* as well as *Common men*,
It, with a *quick whirl*, on a luckleſs day,
So ſwept his Crops, Goods, Flocks and Herds away,
That he of all, was well-near quite bereft,
And had but one good *Ewe*, and two *Lambs* left,
Which ev'ry day at his own Table fed,
And ev'ry night, lodg'd in, or near his bed.
As ſoon as this Diſaſter was begun,
Another forthwith followed thereupon.
A petty *Nimrod* (as with an intent
To hurt ſome *Beaſts of prey*, which did frequent
The Fields where theſe Lambs fed) attended on
By thoſe, who, where a *Miſchief* may be done,
Take moſt delight, did often, with his Hounds,
So much diſturb their quiet in thoſe grounds,
That having thereby much affrighted been,
The *Lambs* became unproveable ane lean.
The *Ewe* alone, ſtill undiſmay'd, held out,
And being fat, well fleſh'd, and very ſtout,
Preſerv'd her own, till an uncivil rout (Fleeces
Of neighb'ring *Churls*, with *Cur-dogs* pull'd the
From off their backs, and tore them into pieces.
What theſe Lines mean, but few of thoſe who read
(them,
Can know, ſave they who felt the wrongs, or did them

For, they were acted with more barbarousness
Then we can by this *Parable* express;
Ev'n by that *Spirit*, which did first engage
These *Nations* into that unhappy rage
Which is not yet allay'd; and will hold on,
Whilst they are cherish'd, by whom 'twas begun.
When this befel, the Shepherd was from home,
To stop another mischief like to come;
And hearing his poor *Flock* was worried so,
A deep sigh fetcht; yet, since their wool might grow,
And, Time, encrease their number to a greater,
(In hope things might succeed hereafter better)
Some Consolation for a while receiv'd:
But, thereof also, quickly was bereav'd:
For not alone decreas'd his cattle be
From very many *hundreds* unto *three*,
In perishing estate; but, seized now
Are those *Possessions* too, from whence might grow
Subsistence and increase: and (which is worse)
Not on him singly, falls this heavy curse,
But they whose *Prosecutions* made him poor,
Will make a hundred thousands Beggers more;
Whose *Poverty* may those *Oppressions* adde,
Whereby that *number* double will be made.
By these *Mishaps*, this *Pastor* in one year
(And less) is made a *poor Philosopher*;
Who now doth bear about him all his stock,
And to themselves, is forc'd to leave his *Flock*,
Expecting nothing henceforth but *Oppressions*
From those, who have usurped his Possessions;
For, they who on his *Livelyhood* now seize,
Successours are to those old *Druides*,
And to those *Flamins* and *Arch-flamins*, here,
Who *Prelates* of the *Pagan Priesthood* were.

And

And, probably, will be to him and those
Who serve his GOD, unreconciled Foes;
Because they do pretend themselves to be
Prelated above others in degree,
As *Supreme Priests and Pastors* unto RAN,
The Prince of Shepherds, and both GOD & MAN.
On that accompt, those *superstitious things*,
And Heath'nish Ceremonious Trinketings,
Which in the worship of false gods were us'd
By them, are without warrant introduc'd
Into the *Christian Church*, as sanctifide;
And to maintain that *Carnal pomp* and *pride*
Which these affect, they claim, and take, and hold
What's due to *Him*, as due to them of old.
This, under colour of a *Deodand*
They challenge; and, therein, a *Royal hand*
Supports them yet, because he knows them not:
But, when such information he hath got,
Whereby they may to him be truly known,
'Tis hop'd that each man will enjoy his own:
In which hope, many thousands now undone,
Take up their Cross, and patienty walk on.
This *Shepherd* (not deluded by their folly)
Who heed a *Ravens croaking from the Holly*
Or such like *Auguries*: foresaw by *whom*
And *why*, those which now befall, are come,
He therefore, when they came, stood undismay'd,
And looking up to Heaven, thus meekly said:

GOD gives and takes, and blessed be his Name;
Though I am not, yet he, is still the same;
And on him fixt, my trust unshaken stands
Ev'n whilst I am in my Oppressors *hands;*

Expecting my Deliverance from him,
And nothing but Revenge *and* Scorns *from them.*
If unto one, he ſhall vouchſafe to grant
But ſo much Grace, *as many of them want,*
I ſhall poſſeſs, bought at anothers coſt,
An Heritage, *that never will be loſt;*
And ere this Generation *is quite gone,*
That, which hath long been hop'd for, will be done.

Believing this, he wholly caſt away
Vexatious Care, permitting theſe to play
Their pranks at will, till they with cruel ſcorn
From *Him* and *His* their whole Eſtate had torn;
Yet, he no more fears their deſpights to him,
Then they do fear what he can do to them:
And may perhaps, yet pipe them ſuch a ſtrain,
As ere next *Sheepſhear* will fetch back again
Some part of what is loſt: for, twill be found
His late *Poſſeſſions* were but *Fairy-ground*;
And not ſo ſanctified, that all thoſe
Who walkt upon it, muſt *put off their ſhoes*;
Unleſſe there be a *Sophiſtry* in Schools,
That's able to turn *wiſe men* into *fools*,
If they do merit to be credited
Who in that *Mannor-houſe* inhabited, (frighted
From which the Shepherd's caſt; they, there were
With *Sounds* and *Apparitions*, when benighted;
And that therein (before that he came thither)
Zim, *Jim*, with ſuch *Hobgoblins* danc'd together.
And theſe perhaps, will thither come again,
As to a place which doth to them pertain
By *Tenant-Right*, now their *Old Lords* are come
To re-admit them to their *dancing-Room*.

It

It may be too, till by him repoſſeſt
They who intrude, may there take little reſt;
Or, till they ſhall that *wicked charge* withdraw,
That makes a *ſin*, where none is made by Law;
And impudently therewithal dare brand
Not onely *purchaſers* of *prelates-land*
Oppoſed now by them, but alſo fling
That *Guilt*, both upon *Parliament* and *King*,
In whoſe defence, the Shepherd doth deſie
Not one alone, but all the *prelacy*;
And if they prove, before an *equal Judge*,
That, *purchaſing their Lands*, is *Sacriledge*;
Or more a ſin, then marketting of Eggs,
He will reſign his claim, for two *Tithe Piggs*.
Nay, if of *Sacriledge* he prove them not
To be more guilty when thoſe Lands were got,
And whilſt that they in their poſſeſſion were,
Then any of their *purchaſers* now are,
He will ſubmit to be *anathamiz'd*
By them, and of all honeſt men diſpis'd.

For, were a faithful Demonſtration made
Of what beginning *prelacy* firſt had;
By what ways, *prelates* uſually aſpire;
How, they their large *Revenues* did acquire;
How they have been from time to time enjoy'd,
How often to the *publick harm* employ'd;
What *perſons* owned them, and to what ends
Their Conſtitutions principally tends,
With ſuch-like; which are left upon Records,
Whoſe credit doubtleſs evidence affords;
It plainly manifeſted would appear,
That, none ſo truely ſacrilegious are;
That, few have acted more deſtructively
To civil peace, and real piety;

Or

Or oftner upon *Kings* intrusions made,
By whose *Indulgence* they their being had.
They, who now heed the *posture* they are in,
And how pedantically they begin
To act their parts, since they have been new-shelld
Within those walls, from whence they were expelld,
Do wonder much, that men of their *profession*
And parts, should fail so much in their discretion:
For, their untimely *Avarice* and *Pride*,
Ev'n their best friends and favourers deride,
With fear, that their Ambition will not cease,
Till it destroys again they *common peace*;
And they who love the King, begin to see,
That unto him they mischievous may be.
Most of their *Conversations* are on earth;
What is this Par'nage, what that Vic'rage worth?
Are their chief *Queries*, or which way to make
Their Markets, and Advantages to take
Without regard, whose right they do enjoy,
How many *Families* they do destroy;
Or what distu rbance or disreputation
They bring on *King*, *Parliament* or *Nation*.
To such ends, they have bawld of *Sacriledge*,
Til they have set most hearers teeths on edge,
By their continual grating on that bone (done.
Which their own jawes will break, ere they have
That *Scare-crow* now affrighteth none but fools,
Who are but lately crept out of their schools:
For, that which they have charg'd the people with,
Doth yet stick fast between their tongue and teeth,
And will be proved by a holy Text,
The Thirtieth day of *Februar*y next.
If those *Revenues* we examine shall,
Which they the *Churches* patrimony call,

That

The great *Diana*, for which ſome with us
Cry out, as once they did at *Epheſus*,
Is but an *Idol*; and their Out-cries made,
Are only to preſerve a ſordid Trade,
Whereby thoſe *Crafts-men* ſeek to be enrich'd,
Who with their Drugs have ſilly men bewitch'd.
The *price of Dogs*, and wages of a *Whore*,
Might own'd have been as juſtly heretofore
For holy things, if offer'd they had been;
Yea, with leſs impudence, and with leſs ſin:
For, ſome of them (as in deſpight of Heav'n)
Were Merchandizings for mens ſouls, and giv'n
In high contempt of him, whoſe heart-blood bought
That, which they to a worthleſs price have brought,
Yet ſold too dear; becauſe the *Buyers* loſt
As well their own *ſafe-being*, as their coſt.
Meer ſimple and deſpairing Malefactors
Were by the *Divels* Brokers and Contractors,
Abuſed with *Mock-pardons*: *Heirs* defeated
Of their *Eſtates*; *Widows* and *Orphans* cheated;
And many a poor ſoul with a Paſport ſent
To Heav'n, as he thought, when to Hell he went.
This way, had thoſe Poſſeſſions their advance,
Which now are termed GOD's Inheritance;
And what can be a greater Derogation
From him then this? Or, what a Provocation
More daring, then for men to challenge that
As his, which he doth more abominate
Then *Dogs* or *Strumpets*? Or, what can in reaſon
More properly reputed then high Treaſon
Againſt the *King*, then to engage him for
And *Intereſt which* GOD doth ſo abhor?
And which inſenſibly may draw him in
To be a partner with the MAN of SIN.

In

In guilt and punishment; by (to their ends)
Perverting, what he piously intends.'
Let this be well observ'd: for, GOD doth yet
Their Prosecutions hitherto permit
But for Probation only, that he may
Try, who will turn to him; who fall away;
VVho, will not unto his *Covenant* adhere;
VVho, for preferment, profit, or for fear,
Will wave the same; how far forth those Pretenders
VVill active be; and how far their Defenders
Will patronize them; that those things which are
Yet doubtful, may undoubtedly appear;
That, those plants which *God* planted may bear fruit,
Those which he planted not, be rooted out;
And that cost may no longer be bestown
On fruitless plants which he did never own:
Such is the Prelacy, which did proceed
From mixture both of good and evil seed:
As may declar'd by their *Extraction* be;
For, this appears to be their Pedigree.
Not very long time, after *Noahs* Flood,
When old *Idolatries* began to brood,
The forenam'd DRUIDES, who from the *Oak*
Which they much rev'renced, their name first took,
In these Parts of the world, usurp'd upon
Mens Consciences (as many since have done)
Ev'n in this *Isle* (if that which may be read
In old Records be true) and being spread
Into the neighb'ring *Continent* from hence
In *France* next settling their chief residence,
Did there, an uncontrouled power retain,
Until the days of *Claudius Cæsar's* reign.
The Flamin-Prelacy, which did begin
Before that time; then by degrees did win

Pre-

Pre-eminence and reverenced was,
Till *Pontifical-Prelacy* took place;
From that, the *papal prelacy* deriv'd
Their being; and a *Hierarchy* contriv'd,
Accommodated with a Diſcipline
From Gentiles, Jews and Chriſtians hetrogene:
For, though compos'd of pieces patch'd together,
From all theſe taken, it was like to neither.
For, that the *Chriſtian worſhip* might not ſeem
To be inglorious in the worlds eſteem;
Or rather, that themſelves advance they might
Unto a princely and a pompous height
In *temporal enjoyments*, they took in
Such *Pageantries* as had affected been
By carnal Worſhippers, by alteration
In ſome things; and in ſome by imitation:
So, by degrees, they totally threw off
That ſoberneſs and meekneſs with a ſcoff,
Which was in true ſincerity profeſt,
Before the birth and reign of Antichriſt.

The *Spouſe* of CHRIST, becauſe ſhe did appear
In out-ſide poor, though rich her Linings were,
With diſ-reſpect they turned out of dore,
And, in her ſtead, trimm'd up a painted Whore:
So, meer *will-worſhip* was ſet up at laſt,
And in the Throne of GOD, an *Idol* plac'd.
From thoſe, the *prelates* came; & when theſe *Nations*
Intended to reform their *Innovations*,
A *carnal prudence*, dreaming, that, if they,
With their *External pomp* was took away,
(Whereby ſome thought *God*'s worſhip was adorn'd)
Religion and *Devotion* ſhould be ſcorn'd;
The *Prelacy*, upon that vain ſurmiſe,
Was here continu'd in a new Diſguiſe;

Till

Till that impoſture was by Providence
Made manifeſt; and then, it was from hence
By GOD expel'd, as both diſhonourable
To him, and to his Church diſſerviceable;
To thoſe intending no affront at all,
Whoſe *Function* ſimply is *Epiſcopal*.
But, this *Expulſion*, being for our ſin
Revers'd, and Prelates now again brought in,
That, and a *Sacra-fames* (in Exceſs)
(Not thirſt and hunger after righteouſneſs)
Hath ſo inrag'd them, that, they all devour,
Who fall within their new-reſtored pow'r,
With high contempt (at laſt without regard)
Of what the KING hath graciouſly declar'd.
And thoſe whom they of their Eſtates deſpoil,
With inſolent upbraidings they revile,
As meriting not livelihood, nor place
With them; and as uncapable of Grace
From GOD or men: But, cry, are not theſe they
Who lately took from *Holy Church* away
Her *Dowry*? ſpoil'd GOD's *Houſes* in the Land?
On *ſacred things* laid ſacrilegious hand?
And vilifide his Servants? Thus, they crow:
But, they injurious are, in doing ſo;
And have as much in their blaſphemings fail'd,
On *Hezekiah*: for, *GOD*, did not own
Thoſe *Altars* or *High-places* overthrown,
And then miſ-called his; not owneth he
For *Biſhops*, thoſe who now ſo termed be;
Nor thoſe impertinent *Appurtenances*,
Which *Prelates* pleaſe to term *GOD's Ordinances*.
And, though they ſhould, when they ſee *Babel's* fall,
Their *dreadful howlings*, and their *weepings* call
The *Churches ſighs and tears*; no whit availing

To,

To them, would be their howling and bewailing.
And, though some think this constitution brings
Advantage to the Thrones of lawful *Kings*;
'Twill prove, when thereinto they better look,
It strengthens them, as Ivy doth an Oak;
And, that, of Men, no one sort under Heaven,
Cause and *Occasions* have so often given,
Of private Quarrels, Discords and Debates,
And Wars, 'twixt *Realms* & *Nations*, *Kings* & *States*.
The *Shepherd*, therefore, hopes this, will by those
Who can distinguish between *Doves* and *Crows*,
Consider'd be; and manifest in them,
That, *greatest Clerks*, and not the *wisest men*;
Or, that, wise men through Avarice and Pride,
By wealth and honour, may be led aside.
And, though this hope should fail him in the main,
It will not altogether be in vain;
But, for the present, shall at least suffice
To feed that part which upon Smoke relies,
Till with essential nourishment supply'd
By that, which GOD hereafter will provide.
Yea, though this *charming* should not prove so strong,
To fetch back that which doth to him belong,
Thenceforth, content, his *Ewe* and *Lambs*, and he,
To live upon the *Commons* then will be.
However, other hopes may have success,
His best hopes will be rather more then less:
For, they are built on him, who best can judge
'Twixt what is, and what is not *Sacrilege*;
And if his *Judges* partially shall deal,
From them, to that great *Judge* he will appeal,
Who cannot be deceiv'd. But no distrust
Hath he of their Uprightness, who here must
Be Judges in his Cause; for, they have seen
What did befal them who unjust have been; And

And hereby now, though he be much pre-judg'd,
May know what on his part may be alleag'd.
That which is claim'd, GOD will perhaps divide
Betwixt both *Parties* when their Claims are tride:
For, out of that which they erewhile poſſeſt,
The *Prelates* for their *ſins* were juſtly caſt:
The *Shepherd* was for his expelled roo,
By him, whoſe juſt *doom* he ſubmits unto;
As therefore GOD ſhall pleaſe he is content
To ſhare in *Mercy* and in *Chaſtiſement*,
Till he under that *Heritage* is brought,
Which at anothers coſt, for him, was bought;
And whereto, he vouchſafes him by his Grace
A better *Title*, in a better place.
If all be judg'd, which he hath purchas'd here
The *Prelates* due; he'll take his portion *there*;
For, though it be a little while delaid,
'Twill prove the better ſhare, and be will paid.
This, is the *Shepherds Caſe*, and this the Courſe
He means to take: *pray, uſe him ne'er the worſe*:
For, he had not expreſt it in this mode,
But that the Gov'nant PRELATES to explode,
He conſcientiouſly adheres unto,
And dares not ſlight the ſame, as others do;
Becauſe, he can diſcern *Truths* from *Deluſions*,
And knows their late Re-entries, are *Intruſions*.

FINIS.